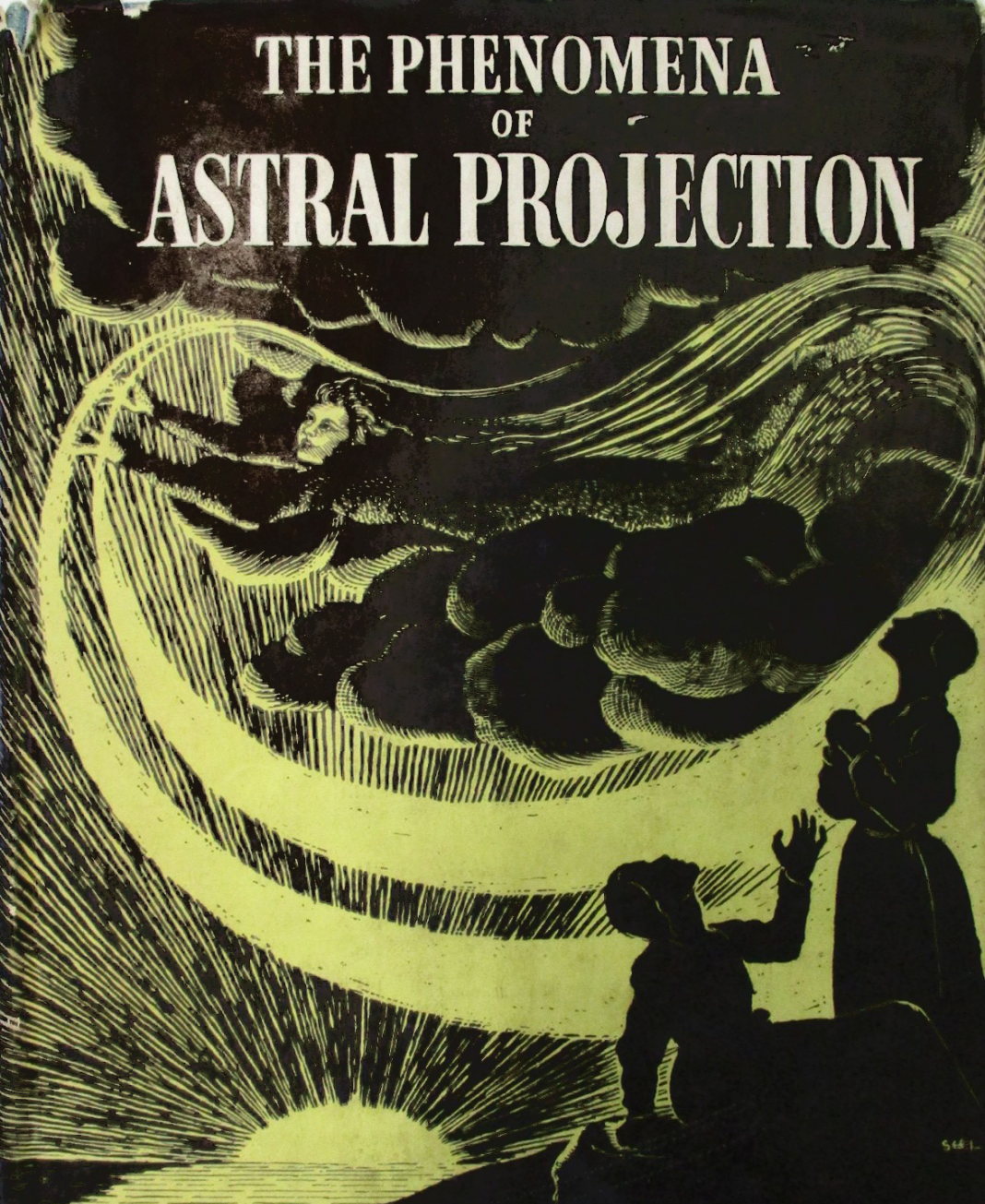
THE PHENOMENA OF ASTRAL PROJECTION



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AND
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THE PHENOMENA OF ASTRAL PROJECTION

by

SYLVAN MULDOON

and

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BY THE SAME AUTHORS

THE PROJECTION OF THE ASTRAL BODY (*Rider*)

By Hereward Carrington

THE INVISIBLE WORLD (*Rider*)

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INTRODUCTION

It is now more than twenty years since our book *The Projection of the Astral Body* was first published, and since then a number of works have been issued on the subject, as well as numerous magazine articles. The latter contained, very often, the personal experiences of the author—constituting a number of additional out-of-the-body cases. Many of these have also been sent in from individuals living in all parts of the world, and it has been interesting to compare these, and to see the extraordinary similarity between them. To be sure, there have been points of minor difference, but on the whole they have run true to form, and all agree on the first fundamental premise, viz. that it is seemingly possible to live and function consciously outside the physical body. The majority of these cases—as one might expect—have been spontaneous, but some of them have been noted while under the influence of an anaesthetic or when in a state resembling coma. All our correspondents were evidently sincere.

In our first book on the astral body, above mentioned, details were given of the process, as well as certain formulae, based on personal experiences. Sections were devoted to such subjects as: How the phantom is projected, its mode of egress from the physical body, its modes of locomotion, its various travelling speeds, the cord uniting the two bodies, the cataleptic state following and preceding projection, cord-activity range, the zone of quietude, incapacity, etc., and gave two methods of obtaining projection: the dream-control method and the passive-will method. The 'crypto-conscious' mind was also described, and it was told how this might be 'dynamized'. These and many other topics were covered in this first volume.

In a second book, issued some ten years later, *The Case for Astral Projection*, additional data was supplied, and a number of first-hand and other cases were given. Still further cases are given in the present volume—and a fairly detailed discussion of the scientific and theoretical issues involved. It is hoped that this may prove of value to students of the subject.

It is interesting (and in a sense amusing) to note that our former books—though considered highly significant and important to many students in this field—were never reviewed in a single journal devoted to the more scientific side of psychical research. Not a word was said about them in the Journal of the British Society for Psychical Research. Why should this be so? Is it because the officials of this society really did not know what to say about

them? To deny the evidence off-hand would be to ignore a great body of seemingly well-verified case-history material, which would be something of a scandal; furthermore, it would indirectly cast reflections upon the judgment of that great maestro of psychical research, Frederic Myers—for as we know he defended the theoretical possibility in his *Human Personality*, as well as in his earlier writings, and adduced cases in support of his belief. This, assuredly would be little less than heresy! On the other hand, if the possibility were accepted. . . ! Whole new vistas would be opened up: the possibility of survival, the actuality of some sort of spiritual body, the ability to live and think outside the human brain, and heaven knows what else besides. A fearful step to take! The 'easiest way', evidently, was to say nothing—and that was apparently the policy pursued. How long this ostrich philosophy can be maintained is another matter. It will be interesting to see. . . .

And now a few words regarding some misunderstandings which have seemingly arisen in the minds of certain students of these subjects.

Many times, in talking to people about psychic phenomena and the nature of phantoms especially, we have been surprised to find that they confuse in their minds such entirely different manifestations as e.g., apparitions and materializations, and will say, "I saw a materialization", when what they really mean is that they saw an *apparition*. Of course this is a great mistake. One is a semi-solid or solid form, while the other is usually subjective, having no space-occupying quality. . . . We have been even more surprised to find that such people seem almost offended when we point this fact out to them—as though we were in some way trying to belittle their experience! Yet both are psychic phenomena, only of a different character. Aside from *séances*, materializations are so *rare* as to be almost non-existent—save in those few cases where an astral body becomes for the time being palpable to the senses. . . . We have tried to show, in several places in this book, how it is that phantom forms may *vary* greatly in the degree of their objectivity, and that the degree of this objectivity may even vary from moment to moment. That is why a phantom may be visible one moment and vanish the next. It is, in our estimation, a mistake on the part of psychical researchers to think that phantasms may be placed into certain water-tight compartments or categories, and stay there —like good little boys! The evanescent and fluidic character of all these manifestations should ever be kept in mind; and if this were done, much of the controversy regarding the degree of objectivity of phantasms would be done away with.

This question—of the relative objectivity or subjectivity of phantasms—is one of the most interesting of all, to the experienced

projector. So-called 'thought forms' constitute a sort of half-way house between the two; in one sense they are subjective, while in another sense they are not! The medieval magicians made use of a good analogy in this connection. They said, "Here is a magic lantern and here is a slide. The light passes through the glass slide and creates an image upon the screen. In one sense this image is objective, in that it can be seen by the physical sense of sight; in another sense it is not objective, since nothing is actually *on* the screen, and a chemical analysis would reveal no difference when images were thrown upon it and when they were not. Therefore these images are both subjective and objective, at the same time!" The movies would, of course, give us an even better example; for here we can not only see the characters in action, but they also convey to us, by these actions (and quite apart from words), their thoughts, feelings and emotions, and these we too experience as they are aroused within us, so that we may cry or laugh at the picture before us. . . . This, really, is an extraordinary thing, when one stops to think of it, for these emotions and ideas are conveyed to us by a series of fleeting phantoms, which have no actual reality! By analogy, much the same sort of thing seems to occur in the cases of apparitions and similar phenomena. They too often seem to be objective in one sense, and not in another.

Years ago this point struck Mr. Myers, and he in fact coined a term to cover such special modifications in space: he called such a point a 'phantasmogenetic centre'. This point-in-space is somehow modified or influenced by the invading presence, without being actually *occupied* by it, in the traditional sense. And, as he emphasized in his "Note on a Suggested Mode of Psychical Interaction", in *Phantasms of the Living*:

> ". . . The line between the 'material' and the 'immaterial', as these words are commonly used, means little more than the line between the phenomena which our senses or our instruments can detect or register, and the phenomena which they can not. And the whole problem of the relation of the psychical to the physical—of thought and will to space and matter—is forced upon our attention with startling vividness from the very beginning of this inquiry. At every step we find that familiar speculative difficulties assume a new reality; and that dilemmas which the metaphysician can evade, and the physicist ignore, present to the psychical researcher an imperative choice of one or the other horn." (II, p. 290.)

These difficulties are perhaps realized by the astral projector more than by anyone else in this field of inquiry. For he is constantly confronted by the difficulty—not only of *proving* the objectivity of his own projected form, but also of distinguishing the degree of this objectivity himself! This may sound strange to the

reader who has not experienced an actual projection; he may, in fact, feel that this should be a matter very easily determined by the person undergoing the experience. But, once projected, he will realize that the thought-creating faculties of the mind are so tremendous that a constant series of kaleidoscopic changes are taking place—not only *around* him but *within himself* as well—as exemplified, for example, in the creating of the clothing of the projected form, which we have elsewhere discussed. The mere fact that the mind of the projected form can undergo illusions and hallucinations of the kind does not prove, by any means, that the mind itself is not actually present and intact—as many have argued. Such illusions and hallucinations are experienced by living human beings, who are otherwise sane and healthy, as the famous British *Census of Hallucinations* amply showed us—and these were experienced when the individuals in question were occupying their own physical bodies and inhabiting a familiar physical world! It is no argument against the reality of the projected astral consciousness, therefore, to admit that similar phenomena may take place within that mind also, when the environment is so plastic and fluidic, and easily moulded by the activity of thought. Indeed, when one stops to think of it, it would seem quite natural that this *should* be so—and what we might expect, in the circumstances, when the mind of the projector is functioning under such strange and unfamiliar conditions. These phenomena indicate, merely, the relative difficulty of completely controlling the mind, when experiencing a projection —and do not prove that this mind has been somehow miraculously transformed into a dream-consciousness! This distinction is realized by every conscious projector, and we have emphasized this distinction over and over again, in our various writings. No one who has ever had an experience of the kind will grant for one moment that he is dreaming, for he knows very well that he is fully conscious —even though he may find it difficult to control that consciousness adequately. . . . But is it not true that we frequently experience this same difficulty in our daily lives, and that true concentration of attention is comparatively rare, while the mind tends to 'wander' at the slightest opportunity? Yet no one thinks of contending that this characteristic—even when carried to the point of 'day dreaming'—proves that the subject is asleep and dreaming, in the ordinary sense of the word! Yet this is precisely the sort of criticism which one hears levelled at projectors, when they are telling of their own experiences. We emphasize this point over and over again, because it is after all the *crux* of the matter, and the only seemingly logical objection which can be raised to the reality of such astral experiences. . . . It is *not* a logical objection—as everyone knows who has experienced a real, conscious projection of the astral body. Again we say to our critics, *'Experience it, then you will know!'*

PART I

1. THE DOCTRINE OF ASTRAL PROJECTION

AMONG students of the occult it is generally held that man, in addition to his physical body, possesses also another, more subtle body, normally coinciding with the physical, which is the body he inhabits after death, and which he is capable of detaching from his physical body at will, under certain circumstances, or which spontaneously leaves the physical body, more or less completely, in sleep, trance, coma, or under the influence of an anaesthetic. It is the body of desire, emotion and feeling, and is the vehicle of consciousness. It is normally invisible, intangible, impalpable to the senses, and hence cannot be discovered upon the operating table! It constitutes the human 'double', and is some form of subtle body, which we normally inhabit and utilize. It is the 'spiritual body' of St. Paul.

Proofs of the existence of such a body have admittedly been difficult to obtain. However, there are many persons who assert that they have, on certain occasions, found themselves inhabiting such a body and, on looking back, seen their own physical body asleep upon the bed. They are convinced that they are possessed of such a body because they can see and feel and handle it. Moreover, they are fully conscious at the time, and realize that they are no longer functioning in the material body, but in this more subtle duplicate. . . . These are instances of involuntary or spontaneous projection. However, by following certain procedures, it has been found possible to project this body experimentally and, so to speak, 'at will'. These are the cases of controlled or voluntary astral projection. Methods for producing this result we detailed in *The Projection of the Astral Body*, and we have discussed this whole question from various viewpoints in the present volume.

It has been contended, of course, that orthodox science has thus far been unable to demonstrate the existence of any such subtle body, and furthermore that the idea itself is 'incredible'. As to the objective proof required, we have dealt with this at some length elsewhere, and would here only stop to point out that, on theory, the astral body is not (obviously) composed of physical matter, but of more subtle elements, being essentially etheric in nature. The Yogis expound a whole doctrine as to the existence of certain centres in the body—which are not found by the modern surgeon. The reply is that this is necessarily so, since the centres in question represent more nearly *vital* centres, which are connected with 'life' rather than with 'matter'. The anatomist is far from knowing all the secrets of life—as even the biologist can tell him!

Does it not seem certain that the science of the future will know of many subtle factors in the human body which are unknown at the present day?

As to the 'inconceivability' of the idea, this seems far more dubious and dogmatic. As great a scientist as Sir Oliver Lodge postulated the existence of an etheric body, and contended that we are normally inhabitants of the etheric world, rather than of the physical. It is quite feasible to show the theoretical possibility of some form of etheric body, using only analogies acceptable to science itself. . . .

Take an ordinary glass tumbler, for instance. Fill it with round lead bullets, a quarter of an inch in diameter. When these reach the top of the glass, it is said to be 'full'. But it is quite possible to pour in a considerable quantity of buckshot, which filter into the intervening spaces, without making the glass any 'fuller'. After this, sand may be added, with like result. Finally, water may be poured in, before the glass may be said to be really 'full'.

What all this amounts to is really this: That between all particles of matter there is room for still smaller particles, which fill the spaces between them. So far as we can see, this is true of everything, down to the atoms themselves.

The human body, in the last analysis, is composed of atoms also. But modern physics has shown us that the distances or spaces between these atoms is relatively enormous. No two atoms ever really touch one another, or come anywhere near touching. This being so, what is to prevent other 'intra-atomic' elements or quantities from occupying such spaces—just in the same way that the sand and water occupied the spaces between the leaden shot? The body would still contain such elements without increase in size or appearance, and theoretically there is no reason why such intra-atomic factors should not exist.

This idea has been worked out ingeniously and at great length by Augusta Gaskell, in her book *What is Life?* (with introductions by Prof. Karl T. Compton and Prof. Raymond Pearl). She therein postulates the existence of two systems: the Y-system, which represents the material body, and the Z-system, which represents the immaterial or intra-atomic body. The unification of the elements of the Z-system would constitute a duplicate, immaterial body—which surely amounts to an 'astral body', as the term is used in this book, without splitting hairs over the particular terminology used. (It is intended to convey, merely, the idea of some subtle body, unknown to modern science, and is only employed because it is in general use and commonly understood.)

Viewed in this light, there is nothing at all 'incredible', or even improbable in such a theory. It seems in fact highly probable. The theoretical 'binding force', which would serve to keep the

Z-system intact, is no more mysterious than the unknown forces which hold the atom together—or even the unifying principle which makes the physical body function teleologically—constituting 'the organism as a whole'. These forces are all mysterious, all unknown, and this being so, there is certainly no reason to doubt that other unknown forces may well exist, such as those constituting the Z-system of Mrs. Gaskell—or, in more popular phraseology, the astral body!

However, we admit that it is one thing to grant the theoretical possibility of such a body, when associated with a physical organism, and quite another—to grant its existence separate and apart from the latter. . . . However, any *denial* of this possibility is a mere begging of the question. For, to deny it, we should have to assume that the astral body was in some way *dependent* upon the physical body, either organically or functionally. Of this we have no evidence. Indeed, the evidence, so far as it goes, seems to point the other way, and indicate that the physical body is dependent upon the presence of the astral body, and that, when the latter is withdrawn, at death, the material body ceases to function and rapidly disintegrates! If, on the other hand, the astral body is independent of the physical body, then there is no reason why it should not continue to exist and function in the absence of the latter. . . .

So much for theoretical possibilities. The only question is: Does it in fact do so? For proof of this we must fall back upon psychic phenomena and the evidence they afford us, and particularly upon cases of conscious astral projection, in which the experimenter sees and feels his own (subtle) body, and knows that he retains full consciousness within it, at considerable distances from his physical envelope. It is with a view to help in providing such proof that the present book is written, and the cases it contains adduced. . . .

This idea of an etheric body is, however, becoming more and more 'respectable' as time passes, and the idea of an 'etheric brain' is being discussed in high scientific quarters very seriously! This is not because such an idea would account for a variety of psychic phenomena—which are only incidentally mentioned—but because such a theory seems necessary in order to explain the phenomena of memory. . . . It must be understood that mechanistic psychology assumes that memory depends upon certain 'traces' left upon the brain (or in the brain), much as a record is cut upon the disc of a phonograph, and that, when memories are revived and recalled, this is due to the restimulation of these cells—just as the music on the record is replayed when the needle runs over the disc. In other words, this physiological theory of memory is purely materialistic and is based upon analogy only.

It was against this theory that Bergson and others protested years ago—contending that it was altogether too simple, too crude, and really incapable of explaining the facts. And this view has been gaining wider and wider acceptance. One of the most striking of these newer attacks upon the older view is W. R. Bousfield's book *The Basis of Memory*, appearing in the New Science Series. Dr. Bousfield is an F.R.S. and a psychologist of standing. Yet in his chapter on 'Psychoplasm' he writes:

> ". . . The basis of memory is not in protoplasmic structure, but in an immaterial 'psychical structure'. Such a structure involves the conception of a substance of which it is built. We have seen that there are many phenomena which the hypothesis of engrams in protoplasm will not explain. Yet engrams or mnemonic traces of a sort there must be in *some* substance, and this substance we shall call 'psychoplasm', a substance which we postulate as consisting not of material protons and electrons, but of some other modification of the ether. This substance which we call psychoplasm is as hypothetical as the ether, and no more so. Electrons and protons are ethereal but material, and do not satisfy the required conditions. Psychoplasm may be regarded as a modification of the ether, and therefore as physical, though immaterial. . . . For the congeries of cells which make-up a human brain, the psychoplasmic organization would be correspondingly complex, and we may refer to it functionally in man as the 'psychic brain', in contradistinction to the material brain. . . . The notion of a psychic brain co-operating with the material brain—the material brain responsive to sensory stimuli and the psychic brain responsive to the ideas into which the sensory stimuli are transmuted—appears to furnish a clew to the solution of some difficult psychological problems. . . . On the whole, the theory that engram-traces are fugitive, lasting only long enough to provide residual images, whilst the resulting psychograms furnish the enduring basis of memory, seems consistent with all the facts, and not inconsistent with any of the phenomena. The corporeal organization of brain and nerves is kept intact for all its functions, without being encumbered and debilitated by permanent changes, due to the performance of those functions. The storage of memory and habit is the function of the psychical structure. . . ."

Here, surely, we have an astounding admission! An etheric brain is necessary in order to account for the facts of memory! And if an etheric brain is possible, why not an etheric body? Surely it is but a short step, on the part of science, from the acceptance of the one to the acceptance of the other; and, once the theoretical

possibility be granted, there is surely a wealth of facts which support such a contention—all the way from the common or garden variety of 'ghosts' to the most complicated cases of astral projection. The first steps have assuredly been taken by official science towards the acceptance of this idea of a subtle body!

Undoubtedly the main, classic objection against the reality of certain psychic phenomena—and especially against the idea of an astral body, capable of functioning in the absence of a physical vehicle, in some spiritual world—lies in the currently held view that 'thought is a function of the brain' and inseparable from it. Yet there are many cases on record in which great areas of the brain have been destroyed, either by accident or some pathological process of degeneration, and yet the mental life of the subject has remained intact and seemingly quite normal. The destruction of large portions of the brain, and the very portions which were thought essential, may be followed by no grave psychic disturbance, and no restriction of personality. One or two examples will suffice to prove the statements made. They are taken from Dr. Gustave Geley's work *From the Unconscious to the Conscious*, who in turn quoted them from the official records.

> "M. Edmond Perrier brought before the French Academy of Sciences, at the session of 22nd December, 1913, a case observed by Dr. R. Robinson; of a man who lived a year, nearly without pain, and without any mental disturbance, with a brain reduced to pulp by a huge purulent abscess. In July 1914 Dr. Hallopeau reported to the Surgical Society an operation at the Necker Hospital, the patient being a young girl who had fallen out of a carriage on the Metropolitan Railway. After trephining, it was observed that a considerable portion of cerebral substance had been reduced literally to pulp. The wound was cleansed, drained and closed, and the patient completely recovered. . . .
>
> The second case is not less unusual. It is that of a native aged forty-five years, suffering from cerebral contusion at the level of Broca's convolution. . . . The autopsy revealed a large abscess occupying nearly the whole left cerebral hemisphere. In this case also we must ask, how did this man manage to think? What organ was used for thought after the destruction of the region which, according to physiologists, is the seat of intelligence?
>
> A third case, coming from the same clinic, is that of a young agricultural labourer, eighteen years of age. The post-mortem revealed three communicating abscesses, each as large as a tangerine orange, occupying the posterior portion of both cerebral hemispheres, and part of the cerebellum. In spite of these, the patient thought as do other men, so much so that one day he

asked for leave to settle his private affairs. He died on re-entering the hospital."

Dr. Geley sums up his conclusions on the above cases as follows:

"The materialist hypotheses which made thought 'a secretion of the brain', and would assign centres to mental faculties, are erroneous. . . . This cerebral mythology must be given up; our spiritual activity does not obey local divinities erected by credulous scientists in the different corners of their cerebral schemes. . . ."

If, therefore, thought is not a direct function of the brain—as so long taught—and science is now being driven to the acceptance of an 'etheric brain', in order to explain memory and other psychic activities, it certainly seems but a short step to the acceptance of an etheric body, separate and apart from the physical, which body we may inhabit at death, and which constitutes the vehicle of the mind in astral projections. Science itself is being driven to such a conclusion; and when we add to this the great weight of well-evidenced psychic phenomena there seems no longer any valid reason for refusing to accept (even from the strictly scientific point of view) the reality of a subtle or astral body!

Bilocation. By this is meant the apparent ability to be in two places at the same time: that is, cases in which a number of sane and reputable witnesses testify to the fact that a certain individual is in one place at a certain time, while another equally reputable group testifies that he is in another place at that identical time! Inasmuch as a man obviously cannot be in both places at once, the most rational explanation is that his physical body was in one place, while his astral body was in another. However, this explanation seems rather inadequate to cover the facts, in many instances—since a physical body was seen and felt in both cases! There is no accounting for such stories!

One of the most famous of these, of course, is the case of Alphonsus Liguori who, on the morning of 21st September, 1774, was at his monastery in Arienzo—four days' journey from Rome—donning the vestments in preparation for Mass. Suddenly he fell into a deep cataleptic sleep. He remained in this for two hours. On coming to, he stated that he had just returned from the bedside of the Pope, in Rome, and that the Pope had just died. At first this was attributed to a dream, and then—when news of the Pope's death arrived—to a coincidence. Then the amazing information was received—that all those in attendance at the bedside of the dying pontiff had not only seen but talked to Liguori, and joined with him as he led the prayers for the dying!

This is a typical example of bilocation stories. They are of course entirely different from ordinary cases of astral projection. . . . The former are purely historical, so far as one can discover; the

latter are everyday experiences which are constantly being reported, and for which first-hand testimony exists—as the present book amply testifies!

Charles Richet, in writing of 'bilocation' cases, said in part:

> "It would be very useful to be able to discriminate more or less accurately between what is objective and what is not. A visual phenomenon might be termed subjective when it does not or would not affect a photographic plate. But as this test can very seldom be applied, a more practical criterion must be found; and we shall call a phenomenon objective only when all the persons present receive the same sensorial impression.
>
> And yet there are grades of objectivity; for when two sensitives think that they see the same phantom, there must be some kind of objectivity, even though the phantom might not impress a photographic plate.
>
> If, however, several persons see the same apparition at the same time; if cats and dogs show fear; if, above all, objects are displaced, it is then impossible to deny objectivity in the usual sense of the word. . . ." (*Thirty Years of Psychical Research.*)

From the above, it is evident that Richet was forced to concede that some sort of objectivity exists in such cases; and if it is objective, then why boggle over the term 'astral body'? If some quasi-material form exists, that is all that is required, on our theory!

It is doubtless true, as Richet contends, that "there are grades of objectivity". Few researchers realize that fact; but we have been striving to impress it upon our readers from the very first. The degree of objectivity of a phantom may fluctuate—all the way from a scarcely distinguishable thought-form to a complete materialization. In this subject, we cannot provide two water-tight compartments, one for the sheep and the other for the goats! Psychic phenomena are more subtle and fluidic than that. Doubtless much of the difficulty in the past has been due to this very attempt, on the part of researchers, to place a certain phenomenon in a particular category. There are changes—even 'mutations'—in these phenomena, just as there are in plants and in living organisms. The example we have quoted elsewhere, of the hand holding a bunch of flowers, at one of Sir William Crookes' séances with D. D. Home, is illustrative of this.

Mrs. Henry Sidgwick, again, in her article on 'Haunted Houses', in the *Proceedings* of the S.P.R., after advancing several tentative theories in turn, concluded by pointing out that such houses might have to be explained by a *combination* of *all* these theories—or at least by combining two or more of them on any particular occasion. This warning is particularly applicable in cases of astral projection,

where the inner and outer characteristics of the phenomenon slide into each other so indetectably.

To the average person this may, of course, sound incredible—that objective forms can be created by the power of thought. Yet there are a variety of psychic phenomena which amply testify to this fact. In discussing the clothing of the astral form, we drew attention to this thought-creating power, and in this connection we should like to remind the reader that Archdeacon Colley published in *Light* (1913, p. 350) a photograph which seems to bear this out to a striking degree. Miss Felicia Scatcherd consented to be photographed for him, but at the moment of posing, remembered that she was in her everyday clothes, and thought how much better it would have been had she put on a certain lace-trimmed blouse. When the plate was developed, the diaphanous outline of the non-existent blouse was distinctly visible—over the one she was wearing! Here the moulding and organizing power of thought is evidently manifest—even though on a limited scale.

Writing of this power, in connection with the young medium Rudi Schneider, Dr. Osty says (*Supernormal Aspects of Energy and Matter*, p. 39):

> ". . . Like the paranormal knowledge of reality in time and in space, the paranormal knowledge of the organizing processes of life reveals that, behind the use of the mind in feeling, in thinking and in acting on matter, there is another intelligent plane of being, usually not manifest, which very probably represents the fundamental reality of ourselves, and forms part of a plane of life quite different from that in which we exercise our ordinary intelligence. . . ."

A further extension of this view—extending even to materializations—was formulated by the noted psychiatrist, Morselli, in his enormous two-volume study of the mediumship of Eusapia Palladino. Endeavouring to formulate some theory which would account for the facts—and which would at the same time avoid the spiritualistic theory—Morselli worked out at considerable length his famous 'psychodynamic' theory, which, very briefly, may be expressed thus:

> "With mediums the imagination frequently becomes a creative power of the first order. . . . The medium has the faculty of exteriorizing a force capable of plastically moulding, in space, the figures produced in her imagination. . . . The plastic force, in other words, is exteriorized in such a manner as to give birth to teleplastic phantoms, or materializations—whose substance is provided by the medium, and whose appearance is shaped by

the spectators" (by means of telepathy, *via* the subconsciousness of the medium).

To express this in more concrete form: (1) The subconscious memories of the sitter are communicated to the medium by means of telepathy, and (2) these thoughts, shaping themselves in the mind of the medium, print their characteristics upon the exteriorized force, which thus gradually takes on the appearance of the departed spirit.

In two words, *telepathy* and *teleplasty*. The peculiar power of the medium to produce physical effects, and particularly materializations, consists in giving an objective reality to the creations of her imagination, which, in their turn, may only be the reflections of the thoughts of those around her. . . .

It is true that this psychodynamic theory of Morselli's would be violently rejected by orthodox science—the very same science which Morselli is trying to defend! But, having convinced himself of the reality of the facts, he was merely endeavouring to formulate some theory which presented the *least* strain upon accepted science, and the principles of biology and psychology. Once the facts are accepted, *some* theory is necessitated; and, as we have seen, the theory advanced, by a cautious scientist and a non-spiritualist, involved the acceptance of the creative power of thought—even on our own physical plane. How much more effective must this creative power be on the astral plane, when free of the inertia of solid matter?

It may be objected just here, perhaps, that what was said above refers to specially endowed individuals (mediums), and that most of us are *not* mediums—apparently possessing no rudiments of the extraordinary powers above mentioned. But it must be remembered that a subject undergoing an astral projection, and a medium in trance, undoubtedly possess many points in common—at least for the time being—and that the crypto-conscious mind may be almost equally operative in both, at such times—though the one may be a spontaneous experience and the other an experimentally induced one. In both, the creative power of mind may be very great; and it is this creative power of mind which plays such an important role in astral projections. . . . It is *not* a 'dream consciousness'—as many seem to think; it merely proves the dynamic power of the deeper mind—proved objectively in the cases of mediums, but with far greater difficulty in the cases of projectors. Nevertheless, the fundamental mind utilized is the same in both cases—one functioning upon the physical plane and the other upon the astral. . . .

* * * * *

Bozzano, in his extensive work on 'bilocation' (by which, how-

ever, he means astral projection) begins his argument for the existence of the human double by referring to a number of curious cases in which the subject felt an amputated limb, long after its severance from the body. His contention, of course, was that such cases seemed to indicate the existence of an 'etheric limb', which remained intact, after the physical limb had been severed.

Years ago, William James published an article on "The Consciousness of Lost Limbs" in the *Proceedings* of the (Old) American Society for Psychical Research. He adduced a number of such cases, some readily explicable by nerve-reactions or contractions in the stump, but others presenting curious and bizarre phenomena, which could with difficulty be explained in any such orthodox manner. Writing of such cases, he said:

> ". . . My final observations are on a matter which ought to interest students of 'psychic research'. Surely if there be any distant material object with which a man might be supposed to have clairvoyant or telepathic relations, that object ought to be his own cut-off arm or leg. Accordingly, a very widespread belief will have it, that when the cut-off limb is maltreated in any way, the man, no matter where he is, will feel the injury. I have nearly a score of communications on this point, some believing, more incredulous. One man tells of experiments of warming, etc., which the doctor in an adjoining room made on the freshly cut-off leg, without his knowledge, and of which his feelings gave him no suspicion. Of course, did such telepathic *rapport* exist, it need not necessarily be found in every case. . . . One man writes me that he has dug-up his buried leg eight times, and changed its position. He asks me to advise him whether to dig it up again, saying he 'dreads to!' "

James, naturally, refused to commit himself in any way as to the reality of such phenomena. However, newer psychic facts, otherwise obtained, tend to prove more effectively the reality of an etheric body, and it must be remembered also that clairvoyants have on various occasions claimed to have 'seen' the missing limb, still intact and apparently attached to the physical body. A case given by Dr. Kerner, in his *Seeress of Prevorst*, is a classic example of this. Experiments in the 'exteriorization of sensibility' also throw an interesting light upon such curious cases.

Bozzano regards as intermediate or transition phenomena those cases in which the subject, normal and conscious, sees a phantom of himself—observing it with his own physical eyes, and knowing that his consciousness still resides in his ordinary body. The case of Goethe is, of course, classic, in this connection. . . . Then we have a few instances in which there is a curious shifting back and

forth of consciousness, between the two bodies—each seeing the other in turn. . . . Finally, we come to complete projections, in which the consciousness is transferred to the astral body, while the physical body is unconscious and inert, and in these cases the latter is seen lying upon the bed (in most instances)—the mental principle being completely carried over into the astral. These constitute the majority of the reported cases, and especially the spontaneous cases.

We have just spoken of clairvoyants. It must not be forgotten that these specially endowed individuals have frequently observed the departure of the astral body from the physical—at death—and have described it at length. Even normal individuals have done so at times, and the testimony of several doctors and nurses is included in the present volume, These descriptions tally to a remarkable degree—despite the fact that the witnesses are separated from one another by thousands of miles of space and centuries of time. . . . Surely it is extraordinary that the Lamas of Tibet, the Shamans of Siberia, the Zulu witch doctors of Africa and the Yogis of India should agree with the spontaneous observations and experiences of ladies and gentlemen living in London, Paris and New York! If there is no basic truth in these phenomena, how are we to account for this similar testimony? Yet, as we have said, it agrees not only in general outline but in the most minute detail!

Take, for example, the following account, given by a missionary on the island of Tahiti, and published in *The Metaphysical Magazine*, October 1896:

> "Prophets were supposed to speak under the influence of departed spirits, and these were thought still to retain the human form. At death the soul was believed to be drawn out of the head, whence it was borne away, to be slowly and gradually united to the god from whom it had emanated. It had to pass through nine conditions in order to reach the tenth—everlasting rest. . . . It is most interesting to know that the Tahitians have concluded that a substance, taking human form, issued from the head of the corpse, because among the privileged few who have the blessed gift of clairvoyance, some affirm that, shortly after a human body ceases to breathe, a vapour arises from the head, hovering a little way above it, but attached by a vapoury cord. The substance, it is said, gradually increases in bulk and assumes the form of the inert body. When this has become quite cold, the connecting cord disappears and the disentangled soul-form floats away as if borne by invisible carriers."

How could S.M., for instance, living in a small town in Wisconsin (and having read nothing of the subject) have made these identical

observations in his early 'teens—noting the form and method of egress of the body, the cord attaching the astral to the physical, the mode of travel and his reception on the other side, when projected, and all the rest—if he had not undergone identical projection experiences? It is preposterous to assume that these were mere coincidences, or hallucinations, or that they had dream experiences which were so exactly similar. What had he in common with a Zulu witch doctor which would make them think or dream alike in all these respects? No! It is only logical to assume that they had similar experiences, which they each noted in their own way; and these experiences were the phenomena of astral projection—which are far more common than is generally believed.

It is all very well for the sceptic to maintain that all men are basically alike, and that, when they sleep and dream, they should all imagine that they left their bodies and travelled hither and yon—whereas these 'astral flights' were in reality but vivid dream experiences! Such arguments entirely fail to take into account the numerous well-verified cases where the witch doctor, let us say, brings back information (as to events actually transpiring at the time) which are only verified hours, days or weeks later. Anyone who cares to read books written by explorers or resident magistrates or missionaries can ascertain for himself that such things occur not occasionally but frequently. A number of such cases may be found in Carrington's book, *The Psychic World,* and herein also may be found a quotation from J. Shepley Part, M.D., late assistant to the Gold Coast Colony, where he says:

> ". . . I have repeatedly been told by well-educated and broadminded natives (and such do exist) that it is possible for certain trained individuals to 'project their consciousness' to a distance, irrespective of time and space . . . and it is not an uncommon remark to hear that so-and-so has been to such-and-such a place 'during the night', or 'yesterday afternoon', or 'this morning', such journey being out of all possibility by ordinary means. . . .
>
> The stages of developing this power may be divided as under:
>
> 1. Simple clairvoyance.
>
> 2. The paying of 'astral visits', or projection of consciousness only.
>
> 3. The same as two, with power to materialize the entity projected, or to affect material objects. . . ."

Here, then, we find a clear-cut distinction, on the part of the native medicine men, between simple clairvoyant dreams and real astral projections. They fully realize that *both* occur, but they distinguish between them, and even insist that the method of training

and initiation be different in the two cases! Could anything indicate more clearly the difference between these two types of phenomena?

Of course, everyone realizes that the ordinary dream is a mere subjective construction—capable, often, of interpretation. Only the most primitive minds would imagine that all dreams represent the journeyings of the soul in another sphere. . . . Most dreams are vague, unimpressive and easily forgotten. When a genuinely 'supernormal' dream occurs, however, it is usually vivid, impressive, and rarely forgotten by the dreamer. It may be telepathic, clairvoyant or prophetic, but if the dream proves 'veridical', or truth-telling, the subject remembers the dream, and often speaks of it for many years. He may have had only *one* such experience in his life, but that *one* made a deep impression upon him, and burnt itself into his memory.

If this be true of a simple telepathic or clairvoyant dream, how much more true is it of an experience involving conscious astral projection! These are even more rare—and more impressive! They make an indelible impression upon the person undergoing such an experience—sometimes reforming his whole life (cf. the Ed. Morrell Case, *The Twenty-fifth Man*). Would a dream experience—even a clairvoyant dream experience—be likely to accomplish such a result? No! The subject who has had a genuine astral projection is profoundly impressed by its reality, its uniqueness, and usually with its profound significance. For he realizes—perhaps for the first time—that he is not merely part of his body, but is a spiritual entity, capable of existing and functioning apart from his physical body—and hence potentially immortal. It is the immensity of this thought which often proves so overwhelming!

We cannot do better perhaps than to conclude this portion of our argument in the words of Professor Bozzano, when he says:

> ". . . Everything concurs to demonstrate that the mystery of existence, concerning which so many philosophical systems, built up in thirty centuries, have striven for in vain, will be experimentally cleared upon the day when the existence of an externalizable etheric body within the somatic body is scientifically demonstrated. In other words: the phenomena of bilocation alone suffice for the solving of the immense mystery which has remained impenetrable to all philosophies. . . ."

2. MAN'S SPIRITUAL BODY

THE belief that man possesses a 'double' or spiritual body of some kind dates back to the veriest antiquity. In the Egyptian *Book of the Dead*, this idea is already fully developed, and illustrated in considerable detail, where the Ka is shown returning to its mummified body. In China and Tibet the same doctrine held sway from time immemorial, and ancient Chinese prints show the emergence of such a body, when a victim is being subjected to torture. The ancient writings of Tibet enter into the question at great length. Among primitives, this belief has always been held —that a man, during his sleep, leaves his physical body and wanders far afield. Anthropologists, of course (such as Tyler, in his *Primitive Culture*), have invariably attributed such beliefs to the realm of fantasy—contending that *dreams* would have given rise to such beliefs in primitive minds. . . . But then, anthropologists as a class refuse to acknowledge the reality of *any* genuine psychic phenomena believed in by 'savages', despite the absurdity of such an attitude, as pointed out by Andrew Lang and other competent critics. The general attitude seems to be that, just *because* primitive peoples believe in certain unusual phenomena, that *therefore* these beliefs of theirs are erroneous, and that such phenomena do not occur! But, of course, few if any anthropologists accept the reality of psychic phenomena. If they did, they might see that these beliefs are based upon *actual experiences*, and that, when primitive peoples contended that they actually left their bodies at night, and visited distant places, they actually did so—as proved by subsequent verification of their statements, which turned out to be true. Such verifications have as a rule either been ignored, or treated as 'coincidences'. The unscientific character of this attitude should be obvious to any serious student of these problems.

The belief in some sort of spiritual body has doubtless been maintained and fortified, throughout history, by constantly reported cases of *apparitions*; or, more popularly speaking, 'ghosts'. It is perhaps hardly necessary to emphasize the fact that such cases have been recounted from the earliest times, and from every country in the world. Until our own times, 'ghosts' were unceremoniously classified under one of two categories: they were dismissed as hallucinations and the disordered imaginations of credulous minds, *or* they were accepted as real, outstanding entities—that is, space-occupying forms. Holding such diametrically opposite views, it is small wonder that believers and disbelievers could find no common ground on which to meet. Such ground was only provided by the

progress of psychic science, and the later and more rational interpretation of the majority of such phantoms.

Briefly, the modern view is that the majority of apparitions are indeed subjective, rather than objective, but that, in many instances, they are more than this. If the appearance of the phantom coincides with the death or illness of its originator, we seem forced to the conclusion that some causal connection exists between the death and the appearance of the phantasm; and this factor is now thought to be *telepathy*. Accordingly, such cases are now generally regarded, for the most part, as 'telepathic hallucinations'. The mind of the dying person has in some manner influenced the mind of the seer, causing it to conjure up the visual picture of that person, which becomes 'externalized' in the form of a hallucination. In some such way, doubtless, the vast majority of 'apparitions of the dying' may be explained.

But not all of them! Obstinate cases keep cropping up which seemingly cannot be accounted for in this simple manner. Some 'ghosts' are reported to have opened and closed doors, or pulled aside curtains, or produced raps, or been seen by animals, or by several people at the same time. Occasionally, such 'ghosts' have been photographed. A hallucination cannot snuff a candle or open a door, or affect the emulsion on a photographic plate! That requires some semi-material body, capable of influencing matter. It was cases such as these which forced Mr. Andrew Lang to write, in his *Cock Lane and Common Sense* (p. 206): "*Some* apparitions are 'ghosts'—real objective entities, filling space". Thus the traditional 'ghost' comes into his own again: the majority of them may be subjective, but a small minority of them seem to be objective in the most literal sense of the term: they are space-occupying phantoms. If this be true, we can see that (as usual) both sides in this dispute were right, and both of them were wrong! Their fault lay in trying to classify and explain *all* such phenomena in one way, and place them under a single heading. . . .

It is not the province of this book to deal with apparitions of the subjective type; this subject has already been covered in several excellent works, of which Frank Podmore's *Apparitions and Thought Transference* may serve as an example. We desire to deal with those rare cases where there seems to be evidence of the objectivity of the phantom observed; or, more specifically, of those instances in which the projector has not only been *seen*—but has *been* the phantom! These are the cases of so-called 'astral projection', in which the subject is actually conscious of his presence, and aware of the fact that he has left his physical body. In such cases, he does not *see* the ghost, he *is* the ghost!

Years ago, students of psychic science pointed out the fact that the majority of apparitions were fleeting and evanescent;

they merely appeared and disappeared without rhyme or reason, and conveyed no information of importance. This is precisely what we should expect if the phantasms were merely 'telepathic hallucinations'. Since they have no intrinsic reality, they have no mind of their own. As Homer said, "there is no *heart* in them".

But, in cases of astral projection, all this is completely reversed. The phantom is then intensely aware of its own personal identity and active consciousness. It has a mind of its own, and realizes very fully that it is there in person—its main difficulty being in making others sense its presence. Here, then, is one of the main distinguishing characteristics between these two types of phenomena. The average 'ghost' has no mind of its own, seeming to be a mere unconscious projection of the mind of another. The astral phantom, on the other hand, *has* a mind of its own, and possesses an active, wide-awake consciousness which—to those who have experienced astral projection—is certain, and in no wise resembles dream-consciousness. This fact is emphasized over and over again by our correspondents, and is fully borne out by my own personal experiences. The consciousness which one maintains in astral projection is the same as the waking consciousness, and is entirely different from the *sort* of consciousness one has in dreams. . . .

So much for the mind animating the phantom. What about the composition of the spiritual body itself? Certainly it is not composed of ordinary matter, for if it were it would be palpable to our senses, and differ in no essential way from our physical bodies. Nor can it be entirely immaterial or spiritual, in the usual meaning of the word, for if it were it would be incapable of being seen or sensed by any of our normal sensory faculties—as it certainly *is* when the phantom form is perceived. This being granted, we can only assume that the astral body is composed of some semi-material constituents, too subtle for ordinary sense-registration, of a nature termed 'fluidic' by the magnetists and by many students of the occult.

It is true that this is, in a way, very vague and in a sense 'unscientific'. Traditional science does not recognize the existence of any such half-way-house substance; a body must be either material or non-material! However, late discoveries in physics have made scientific men far more cautious and far less dogmatic than they were a few years ago. They are now inclined to believe that matter possesses many mysterious properties hitherto undreamed of, and that, in the last analysis, it represents nothing more than bundles of energy. . . . Furthermore, it is quite possible for us to suppose that the degree of materiality of such a body varies from time to time, and under different conditions; that it may become more solid, as it were, for a brief time, while manifesting, becoming less material immediately afterwards. We have the analogy of materializations to guide us here, which have been observed in séances.

In these cases a hand (for example) becomes sufficiently material to be seen and even touched by those present, for a few seconds, and immediately thereafter impalpable to the senses of sight and touch. We have other analogies to guide us here too.

A fog, for example, is caused by the adhesion of tiny particles of soot to the droplets of water suspended in a moisture-laden atmosphere. When this occurs the fog becomes very noticeable, and may become so dense as to shut off the view of distant and even near-by objects. With the evaporation of the water the 'fog' disappears. Experiments have been tried by certain occult students in the creation and projection of so-called 'thought-forms', which are ordinarily invisible (though real) but which can be made visible by means of steam or the smoke rising from burning incense. The picture we might form in our minds here is that the hand, say normally impalpable, becomes visible when plunged into material which renders it visible for the time being—much as the fog becomes visible under suitable conditions. As soon as these conditions cease to exist, the invading substance immediately becomes invisible again.

This is, of course, a crude analogy, but may perhaps help us to understand what happens at such times, and how—to our senses—the same essential constituents may be at the same time material and immaterial. . . . To illustrate this point more clearly, we may refer to an incident in one of Sir William Crookes's séances with D. D. Home, in which some spectators saw a bunch of flowers being transported from one side of the room to the other; some sitters saw a cloud-like mass attached to the flowers, while others saw a distinct hand, which was seemingly carrying the flowers across the room. Here, obviously, the hand was just on the borderline of visibility, perceived by those most sensitive, partially perceived by those less so, and totally unperceived by those whose sensitivity was wholly lacking. We might justly conclude, it seems to us, that many astral bodies and phantom forms fall into this same category; and this seems to be further borne out by the varied testimonies of people residing in 'haunted houses'. Some see the forms while others do not!

As to the actual composition of the astral body, assuming it to exist, we are, of course, on very debatable ground, since no one in the world *knows* in what this consists. Years ago, Dr. Zaalberg VanZelst, of The Hague, published (in Dutch) an enormous five-volume work, fully illustrated, in which he claimed to have established certain facts with regard to the astral body, as the result of his laboratory investigations. It was said by him to be capable of contraction and expansion, under the influence of will, and to weigh 69.5 gr.—approximately 2½ oz. This agrees roughly with Dr. Duncan McDougall's weighing experiments, at the moment of death, wherein he also reported sudden losses of weight

by the dying patient of between 2 and 2½ oz. These experimental findings were, however, summarized in *The Projection of the Astral Body* (pp. 207–8), and we need do no more than refer to them here—especially since other investigators have failed to duplicate Dr. McDougall's findings. (See Hereward Carrington's *Laboratory Investigations into Psychic Phenomena*, pp. 243–5.) These are almost the only experiments along these lines which we have been able to find—illustrating the necessity of properly endowed and equipped psychic laboratories, in which such investigations could be made—as many of us have long stressed!

If matter, in the last analysis, is energy, and if thought is dynamic, so that it too must be an expression of energy (in the psycho-physical sense—that is, as the 'correlate' of thought) then it may be that the creative energy of the mind may have much to do with the degree of substantiality of such a body, during the time of its actual manifestation. We have already called attention to the fact that the clothes of the astral form seem to be materialized or 'created' by the unconscious power of thought (*Projection*, pp. 208–11), and it seems not without the bounds of possibility for us to suppose that the astral body itself is to some degree rendered visible and semi-material by the same temporary creative mental process. The degree of materiality of the astral body would thus vary and fluctuate according to the density of the visualized will of the subject—just as the famous medium Eusapia Palladino was wont to say that she could move material objects in her environment if her will were sufficiently *solid*. It is undoubtedly difficult for us to understand precisely what is meant by these cryptic statements, but we are dealing here with subtle problems, and must do the best we can to read between the lines—trusting that the psychic science of the future will throw an increasing light upon these difficult questions!

* * * * *

The existence of man's spiritual body is confirmed by a variety of psychic phenomena—varying greatly in the degree of their cogency. First, there is the massive weight of human belief and testimony, from the earliest times to our own day, in all parts of the world, and among civilized and uncivilized peoples. Second, we have those cases of apparitions in which the phantom-form seems to exhibit a mind and will of its own—often imparting information unknown to the seer at the time, but afterwards verified. Third, we have those cases in which material effects are apparently produced by the phantom, or its image appears upon photographic plates. Fourth, we have instances of materialization, at séances, witnessed in the presence of reputable mediums, such as Home,

Palladino, and many others. Fifth, we have cases of astral projection, in which the subject sees his own phantom body, and is occasionally seen by others. In these last instances, especially, we have evidence that the phantom form possesses a mind of its own, separate and distinct from the physical brain and body, which latter may be seen resting upon the bed. The cumulative mass of such testimony is, we submit, most impressive, and gives us the right to believe that such a 'spiritual body' exists—as St. Paul long ago stated.

* * * * *

Successful astral projection is based upon this fundamental conception: that the 'double'—the etheric counterpart of man—is capable at times of being detached from the physical body, carrying with it the consciousness of the subject, so that he now lives *in* that body, and is often enabled to look back upon his physical body, asleep upon the bed, and observe it as an 'outsider'. . . . Connecting these two bodies—the astral and the physical—is an ethereal cord, usually emerging from the forehead of the physical and entering the astral at the back of the neck. So long as this cord is intact, life is present, and the astral body eventually returns to reanimate the physical organism. When, however, this cord is severed (as it is at death) then the astral body can no longer return to reanimate the body, which then disintegrates.

Such detachments or projections are usually spontaneous or involuntary—especially at first. But later the subject may be enabled to produce such projections experimentally, and then there is opened up to him a vast field for study, fascinating in the extreme! Once one has had an experience of this kind, he knows that he is a living soul, and that death is nothing, no longer holding the terrors which were formally associated with it. For does he not know that he is able to live and function, quite apart from the gross physical body? Death is nothing more than the *permanent* separation of the two bodies, which he has *temporarily* separated many times before; or, as Myers expressed it, "Death is but the irrevocable projection of the human spirit". . . .

We live in an intensely sceptical, practical age, and the average man in the street would probably ridicule any such notion as 'sheer nonsense'. . . . Once he has had an experience of the kind, however, his opinion changes! But it is true, of course, that the *average* man does not have any such experience, and he is inclined to accept and believe only what his senses confirm. If he can see and feel and touch a thing, he believes in its 'reality'; if he cannot, he is inclined to put it down to illusion and hallucination.

Of course such an attitude typifies a closed mind, and is exactly

the reverse of the truth. Modern Science has brought home to us the fact that *the invisible is the real*; that whatever the senses can perceive are *phenomena*, merely, and that all the energies and realities of the universe are and for ever remain invisible. Consciousness is the greatest reality there is; yet it has never been perceived by any of the ordinary senses. The average man thinks of himself as a body, possessing a temporary mind; the truth of the matter is that man is a spirit, possessing a temporary body. The importance of this realization need hardly be emphasized. It gives us a true perspective of man, in his relation to the Cosmos. And it is important to emphasize the point that this realization has been brought about, in many instances, by the experience of conscious astral projection, which then assumed the same relative importance in his life as a 'cosmic conscious' experience would in the life of a mystic. . . . Many regard it as too sacred to be discussed. Fortunately, there are others who regard such an experience from the scientific point of view, and are profoundly interested in ascertaining what has happened. It is from individuals of this type that our case histories are drawn, and from them much valuable information has been gleaned.

As Mr. Ralph Shirley stated, in his preface to Oliver Fox's book on *Astral Projection*:

> "It is . . . to the silent work of the scientific researcher on the more subtle planes of consciousness, rather than to the more widely advertised efforts of the politician, that we must turn in this hour of the world's most urgent need, if we would rescue civilization from the flood of materialistic ruthlessness which threatens to engulf all that is highest and noblest in the achievements of the human race. . . ."

3. A BRIEF HISTORY OF THE DISCOVERY
(By S.M.)

AT the time when I had my first astral projection, I, of course, knew nothing of psychic phenomena or the significance of the experience I was then undergoing. I was but twelve years of age at the time, and my projection was entirely spontaneous. I knew nothing until I suddenly found myself detached from my physical body—which I could see lying upon the bed. . . . It is hard to see how any form of 'suggestion' could have been operative here, for, as I have said, I had never read or heard of a similar experience. My main emotions were those of amazement and terror. In this my initial experiences tally with those of nearly all projectors. They too experienced a projection quite spontaneously, without knowing anything about it, and it was only this experience which stimulated their interest, so that they began to delve into the subject—to see if anyone else had ever had a similar experience. Usually, they were amazed to discover that scores and hundreds of people had undergone similar phenomena. *Afterwards* they experimented; but, as I have said, nearly all initial projections were unexpected and bewildering.

In my own case, many years elapsed (during which time I had scores of projections) before I came across any literature on the subject, or realized its importance. I encountered a few scattered references, but it was not until I read Dr. Hereward Carrington's book *Modern Psychical Phenomena* that I realized the character and importance of my own experiences—and at the same time how (relatively) little was generally known concerning it. The result was the publication of my first book, *The Projection of the Astral Body*, to be followed by *The Case for Astral Projection*, and other booklets and articles.

It was only when I began to read psychic and occult literature that I discovered the immense amount of factual material which existed and the antiquity of the doctrine. I found that, in ancient Egypt, in China, Tibet, India and throughout the orient generally, this idea was almost universally accepted, and had been for centuries past. I found that primitive peoples of our own day held similar views, and that much actual experimental work had been undertaken by scientific psychic investigators, in their attempts to secure adequate evidence for the existence of such a body. I found that many cases of apparitions could only with difficulty be explained by any other assumption—chief among these difficulties, perhaps, being those cases in which the phantom form was seen

by several persons at the same time, or when it had moved material objects, or produced raps, or been photographed, or presented characteristics unknown to the seer at the time, but subsequently verified. . . . Then, on the publication of my book, I began to receive accounts from others, detailing their own similar experiences, and these I decided to collect and collate—with the result that my second book saw the light of day. The present volume—detailing more than 100 cases of the kind—is in a way a sequel to the first two.

In a sense, then, it is true that my discovery of the projection of the astral body was only a *re*discovery—a personal verification of older doctrines and experiences. But I believe that, as the result of my many conscious projections, I have *discovered* a number of interesting and hitherto unknown facts regarding this phase of psychic phenomena. Some of these I have detailed in my previous books, while some of them are given here. . . . What scientific psychic investigators have discovered in this field we have summarized in the section of the book which follows.

4. THE APPROACH OF SCIENCE TO THIS PROBLEM

THE term 'science' is one which is fluidic and uncertain. Just what do we mean by it? In the opinion of the majority, it represents the study of astronomy, physics, chemistry, geology, and the physical sciences generally. Only within the past two or three hundred years has biology—the science of life—been recognized and included within it, and then only from the standpoint of anatomy and physiology. It is only within the past generation or two that psychology has been grudgingly recognized also—and then largely because it was regarded as 'physiological psychology'—that is, a branch of physiology, in the last analysis. Of late years, psychology has been more or less recognized, as a branch of science, which studies the mind; but thus far academic psychology has refused to acknowledge the existence of a 'soul' in man, or the reality of psychic phenomena. For this reason, 'psychic science' is still not officially recognized—though it is undoubtedly gaining ground, and there can be little doubt, to many of us, that it will be included within the 'Charmed Circle' in the near future. To those of us who believe in the reality of psychic phenomena, such recognition seems a little belated!

We only mention the above to bring out the point that official science is often hostile to new facts, which do not fit in with its mechanistic philosophy. Yet this should not be the case! After all, science consists not so much in a body of facts, as in a *method*. The facts of science are constantly changing; the method never. This method should be the impartial, fair-minded examination of new phenomena or new facts—no matter how strange they may appear, or how difficult to reconcile with existing science. Fortunately, there are, here and there, individual scientific men and women who have taken this stand, and it is from this 'circle of the elect' that psychical researchers emerge!

If psychical research has made substantial progress, during the past decades, it is largely because scientific men have turned their attention in this direction, and have studied the phenomena at first hand, and, whenever possible, in their own laboratories. It is true, however, that many important contributions have been made by amateurs who have taken the proper (scientific) attitude toward these facts, or have contributed their own experiences. It is our hope that we have contributed somewhat in this direction, by our studies in the field of astral projection.

Courageous men and women, even before the foundation of

the Society for Psychical Research (S.P.R.), in 1882, turned their attention to psychic phenomena, and wrote extensively upon it. However, the society undoubtedly has made a deep impression upon the scientific world, and its publications have become classic. Nearly all forms of psychic phenomena were studied; but one type seems to have been curiously neglected, viz. astral projection! F. W. H. Myers, it is true, published several instances of the kind, mainly drawn from his papers in the S.P.R. *Proceedings*—cases which he designated 'self-projection'. But, with these exceptions, as we have said, the subject has hardly ever been discussed—which to many of us constitutes an odd omission.

Why should this be so? Perhaps it is because of the relative rareness of the reported cases. Instances of the kind are comparatively hard to find—though the collection in the present book, plus those which we have hitherto published, shows that they are far more plentiful than the average person would suspect. . . . Is it because the subject is *so* vitally important? If out of the body experiences are *real*—if only one such case be scientifically established—then the existence of mind separate and apart from the physical brain is proved once and for all, and the probability of survival becomes apparent. 'Immortality' would thus be proved at one fell swoop! For if the human mind can live and function for *one minute* outside the physical brain, what is to prevent it from living and functioning indefinitely, when that physical brain is no more?

Science naturally wants proof of any specific fact before accepting it. In the physical sciences, this 'proof' is usually provided by a single criterion: *repetition at will*. If one man performs an experiment and reports his results, he may be mistaken; but if a hundred men repeat his experiment, under identical conditions, and obtain the same results, then his discovery is accepted and welcomed within the portals of science.

However, there are certain phenomena, now generally accepted, which do not fall within this category. Meteors, tidal waves, fireballs, peculiar lightning flashes, are today accepted as realities, though they cannot be repeated at will. The best that can be done is to observe them as carefully as possible while they are occurring, and, if possible, register them by means of suitable instruments. There are, therefore, at least two ways by means of which some unusual phenomenon may ultimately be established: by *repetition* and by *observation*. Many psychic phenomena, unfortunately, being sporadic and unpredictable, fall into the latter category. They must be observed when they occur. Whenever life and mind enter into our equation, this is often the case. As Henri Bergson said, many years ago: "You can predict an eclipse a thousand years hence, but you cannot predict what will happen when you pull a bulldog's tail!"

It is because of this fact, naturally, that many psychic phenomena have been so slow in gaining acceptance. Whenever the experience is inner, or purely mental, this difficulty is greatly enhanced. It is next to impossible to prove objectively a subjective experience—real as that experience may be to you. It is because of this very fact that mystics have such difficulty in conveying to the scientific world the reality of their ecstatic experiences. There is no means of outwardly detecting them and, unless the observer experiences some such phenomenon himself, he usually remains profoundly sceptical of the reality of such an experience—vivid and real as it may be to the one who has undergone it. . . . Yogis have encountered the same difficulty, when trying to prove the reality of *samadhi*. William James wrote sympathetically of such difficulties in his great book, *The Varieties of Religious Experience*.

Now, it is much this same difficulty which the astral projector encounters when trying to prove the actuality of his own experiences. Personally, he *knows* that he is out of his body, and fully conscious at the time. But how prove this to another? We have repeatedly stressed the fact that, if the sceptic had had *one* such experience himself, he would doubt no longer; but he fails to have the experience! What he demands is 'objective proof'—proof that the experiences undergone are not purely subjective and hallucinatory, akin to vivid dreams. This is the crucial question and the main reason, doubtless, why such experiences are not more generally recognized.

In previous books we have stressed the extreme difficulty of obtaining this evidence, falling back upon the oft-repeated reply: "*Experience* it, then you will know!" But, of course, we recognize the fact that such scientific evidence is highly desirable, and perhaps even necessary, if the fact of astral projection is to gain any sort of general acceptance. Have any such experiments been made, and with what results? Has any laboratory work been undertaken along these lines? All too little, it is true; still some work has been done, and this would seem the suitable place in which to refer to it.

First of all, we should like to refer to the experiments undertaken by the late Dr. R. A. Watters, following the suggestions given him by Hereward Carrington, some years before. These consisted in attempts to photograph the escaping astral bodies of certain smaller animals—mice, chickens, frogs, etc.—at the moment of death. Special forms of vacuum chambers were built, filled with water or oil vapour, and photographed at the instant of the animal's decapitation. Some striking results were obtained in this series of experiments—cloud-like masses hovering over the animal's body being discernible on the photographic plates. As the result of further experimentation, however, it seemed probable that these could be normally explained, and the most that can be said of this

series of experiments is that the results are still *sub judice*. Eight years' work were devoted to these experiments, and hundreds of ingenious tests were tried. The interested reader may find the details of these investigations summarized in Carrington's book *The Invisible World*.

Coming now to human subjects, nearly all the work which has been done along these lines was undertaken by French researchers —Hector and Henri Durville, Charles Lancelin, Albert de Rochas, Paul Joire, Dr. H. Baraduc, and others. De Rochas experimented at great length in what he termed 'exteriorization of sensibility' (or sensitivity), by which he meant the extension, beyond the periphery of the body, of the sense of touch and feeling—just as, in 'the exteriorization of motivity', the motor energies are externalized, producing telekinetic and other phenomena.

All these experiments were conducted on subjects who had been 'magnetized', that is, entranced by using the older mesmeric methods. This French school believes that there is a difference between hypnotism and mesmerism, and that the ordinary hypnotic trance will not do. They believe in the 'fluidic' theory of Mesmer, and that both sensory and motor currents can be projected beyond the limits of the body—astounding facts, if true, especially to the physiologist! However, well-established telekinetic phenomena—such as those produced by Palladino—would seem to indicate very strongly that such motor exteriorizations, at least, do in fact take place. And, if these are true, may it not be possible that *sensory* phenomena of an extraordinary and hitherto unsuspected character may be true also? These experimenters claim to have established the reality of such phenomena.

One such method was as follows: While the entranced subject sat in a chair, the experimenter (after suggesting the exteriorization phenomena required) would prick the air with a pin, at some distance from the subject's body, and the subject would frequently complain of pain in her own physical body, at a spot corresponding with the pin-prick some inches above it. A distant pin-prick in some other area would produce a like result; and so on. . . . Now, these phenomena are curious, and have never been actually *disproved*; at the same time they have not been generally accepted—partly because other investigators have failed to obtain like results, and partly because adequate allowance was not perhaps made for suggestion and coincidence. We must, therefore, set aside these experiments for the time being, partly because of these reasons and partly because, even if true, they seemingly indicate merely the supernormal exteriorization and sensibility, and not the projection of the astral body.

Aside from instrumental tests, three others have been proposed. These are (1) the visibility of the phantom—it is seen by one or

more persons at the same time; (2) the phantom may touch some individual in its immediate environment, and this touch may be felt; and (3) it may be photographed. The first two of these have frequently been noted in the cases of apparitions; they too have been seen collectively, and their touches have been felt. But it has been contended, in such cases, that these facts do not in themselves prove the objectivity of the phantasm—though, of course, the astral body theory would explain them adequately, and far more simply than the current theories, which are cumbersome and complicated. As to the photographs of the figure, this leads us into the highly debatable subject of 'spirit photography', to be mentioned presently.

These tests, then, taken by themselves, cannot be said to prove the existence of the astral body—though some of them are strongly indicative of it. . . . But other tests have been devised (again by French experimenters) which aim at proving the existence of thp astral body by instrumental means. Chief among these are the teste described at some length by Hector Durville, in his book *Le Fantôme des Vivants*. He tells us that he has obtained positive results in the following ways: (1) by inducing the astral body to rap at a distance from the entranced subject; (2) by placing its hands upon photographic plates—strange markings being found upon these plates upon development; (3) by affecting certain psychic instruments, such as the biometer, the sthenometer, etc.; and (4) by causing calcium sulphide screens to glow with added brilliance when the astral body approaches them upon request. Somewhat unconvincing photographs of some of these effects were published in his book, above referred to.

Personally, of course, we are rather inclined to believe that some of M. Durville's results are valid—inasmuch as we feel that we know that the projection of the astral body is a fact, and partly because one of us (S.M.) has seemingly succeeded in producing raps himself while projected. But we must also admit that M. Durville's results are for the most part questionable—at least by the sceptic, who does not believe in the reality of projection. What we need is a large number of such tests, under stringent scientific conditions, utilizing for the purposes all the resources of modern science—special lenses, infra-red and ultra-violet light, delicate fluorescent substances, instruments of the utmost sensitivity, and so on. It is our belief that, could such experiments be undertaken, in a properly equipped psychic laboratory, positive results might be obtained, and the objective existence of the projected astral body thus be proved. It is our hope that, some day in the near future, such tests may be made; but thus far, it must be admitted, they have more or less failed in their objective—in proving the objective existence of the astral body by these methods. . . . But then, as we have

indicated, experiments in this direction have been few and far between, and have never been undertaken systematically. We are certainly inclined to believe that, when they are, some positive results will be obtained in this direction. The objective nature of the astral body will then be proved—thus confirming the subjective conviction of those who have experienced this phenomenon, that astral projection is indeed a fact.

Psychic science is as yet in its infancy. Who can tell what may be proved and generally accepted a hundred or a thousand years from now? May not astral projection be one of these generally accepted phenomena? It is our opinion that it will be!

5. THE KEY TO AGE-OLD ENIGMAS

MR. G. R. S. MEAD, in his work entitled *The Subtle Body* says:

> ". . . In my opinion, it is this doctrine of a subtle body, which for so many centuries has played the dominant role in the traditional psychology of both the East and the West, that is most deserving of being retried, reviewed and revised, to serve as a working hypothesis to co-ordinate and explain a very large number of these puzzling psychic phenomena. . . ."

There are many who feel that this is true; it certainly explains, in a manner no other theory can, many otherwise baffling cases of apparitions and haunted houses; it might well account for certain types of clairvoyance and dreams; it might account for instances of *déjà vu*—the sense of the already seen; it might serve to explain many types of physical phenomena as well as poltergeists, and be in conformity with certain experimental results that have been obtained. . . . Certainly such manifestations as materializations and plastic moulds—if thoroughly verified—could be accounted for on this theory, while they are extremely difficult to explain on any other. . . . All in all, therefore, as Mr. Mead has contended, there are many types of psychic phenomena which fall readily into line on such a basis, which must remain relatively unexplained on any other theory.

Two other factors must not be lost sight of. First, there is the weight of historic tradition, dating back to the Egyptian *Book of the Dead* and before. The complete belief of primitive peoples in such a 'body' must also be given its due weight. . . . Second, there is the first-hand testimony of projectors themselves, who, despite all adverse criticism, remain fully convinced that they have left their physical bodies, and have carried their consciousness with them, to their new bodies, which they now inhabit.

Ghosts have stalked through the pages of history, and have been reported from time immemorial. In many of these cases, it is difficult to see how any ordinary 'telepathic' theory could suffice, but would become readily intelligible to us on the basis of some form of subtle body. . . . Again, in reading through many of the older 'Initiation Ceremonies', one is struck by the fact that many of their observed results might well be accounted for in this manner also. . . . All this is true even if we decide to disregard entirely the suggestive, indirect evidence furnished us by certain cases of witchcraft, lycanthropy, wer-wolves, and so on—which have figured in the traditions of many races.

Take again those puzzling cases of objectified 'thought-forms', which have been reported to us in books dealing with Tibet. According to these, a certain degree of substantiality has undoubtedly been attained by such forms, once projected. . . . Or again, in the ceremonies of the medieval magicians, is there not at times impressive evidence that the entities conjured up by them were in some degree objective? All these curious, outlying phenomena could readily be explained, once we consented to accept the possibility of some sort of subtle, astral body.

There are certain types of well-authenticated modern phenomena which also point strongly in this direction. Take, for example, the case reported by Captain A. W. Monckton, F.R.G.S., F.Z.S., as reported in his book *Some Experiences of a New Guinea Resident Magistrate*. Here, not only was the phantom form seen and heard, but its footsteps, when walking across the room, *depressed the matting* on the floor as though a man were walking across it. Can hallucination account for that? (It was witnessed by two persons.) Or take the case reported by the Rev. D. W. Gwynne, in *Phantasms of the Living* (Vol. II, pp. 202–3), wherein the phantom form actually snuffed the candle, which was actually extinguished. Can a purely subjective creation thus produce effects in the material world? It would be difficult indeed to think so—and yet numerous such cases have been reported which, in the opinion of many, have been all too lightly passed over when considering the question of the possible objectivity of the ghostly form.

All in all, therefore, there is much to be said in favour of the reality of an astral body, separate and distinct from the physical body, on the one hand, and from subjective hallucination on the other. If once this idea were accepted, there is no doubt but that it would serve to throw much light upon certain obscure psychic phenomena, and constitute the key to many age-old enigmas. In its favour there is the testimony of all conscious projectors—such as the cases recorded in the present volume—who maintain that they know very well that such a body exists. It seems hardly too much to hope that the science of the future will verify this belief, by means of suitable laboratory tests, employing instruments of precision. That will be a great day indeed! Let us not forget, in this connection, the words of William James, when he wrote (*The Will to Believe*, p. 302):

> ". . . Whenever a debate between the mystics and the scientists has been once for all decided, it is the mystics who have usually been proved to be right about the *facts*, while the scientists had the better of it in respect to the *theories*. . . ."

This book, like the previous ones, is devoted mainly to proving the *facts*!

6. THE NATURE OF THE ASTRAL WORLD

MANY are the descriptions which have come to us regarding 'the spirit world', and very different are the conceptions regarding it which are entertained by differing races and individuals! The American Indian looked forward to his 'happy hunting grounds', the Mohammedan to his inexhaustible harem, the medieval Christian to the eternal tortures of hell or the endless delights of heaven. Catholic doctrine provided an intermediate state, a sort of half-way house, known as purgatory. Ideas of the after-life, as entertained by the Chinaman, the Eskimo and the African bushman, varied enormously, as we know. . . . The Celestial Spheres, as depicted by Swedenborg, certainly differ from the conceptions entertained by most men and women of today, and it is probable that every man and woman has his own individual ideas as to the nature of the after-life—that is, if he stops to consider it at all! As the old Romans used to say: "*Quot homines, tot sententiae*": there are as many opinions as there are men!

This welter of contradictory opinions and beliefs must prove puzzling to the average person—and even more so to the individual who believes in an after-life. What is one to make of this seemingly paradoxical hodge-podge? *All* of these mutually exclusive ideas cannot be right. Are *any* of them right? Or is this whole idea of an after-life a dream, a mere expression of the will to believe? That, of course, is the opinion of the sceptic and the average scientific man. . . . But to one who believes, by reason of his convictions, or because of some personal experience, that a spiritual world of some sort exists, the question is not so easily settled, and becomes a most perplexing—not to say annoying—problem. Do psychic and spiritualistic phenomena, or cases of astral projection, throw any light upon this enigma, and help us to understand it more fully? Can they furnish us with any clearer picture of the spiritual world?

It must be understood, here, that we are assuming that the world of which we speak is the same world (or one part of it) which we visit in astral projections. We do so for two reasons. In the first place, it is certainly an immaterial or mental world, as distinct from the physical; and secondly, because we frequently encounter spiritual entities, while projected into this world, who state that they are the 'spirits' of departed persons, and who assert that this is their 'home'. They sometimes 'greet' astral projectors, as they are said to greet persons who have just died.

It may, of course, be true that the astral world, visited during

projections, is only some lower stratum of the spiritual world, which embodies much higher realms—as stated in various quarters. It is possible that there may be 'spheres', as described in early spiritualistic literature—though the tendency of late years, seemingly, is to disregard such teachings—they being regarded as more nearly *mental* spheres. As to the truth of all this we cannot say.

In some respects, the teachings of spiritualism differ in many ways from the older theology, and we cannot do better than to quote, just here, the statements made by Alfred Russel Wallace in his book *Miracles and Modern Spiritualism*, as illustrative of their viewpoint. He says:

> "The hypothesis of spiritualism not only accounts for all the facts (and is the only one which does so), but it is further remarkable as being associated with a theory of a future state of existence which is the only one given to the world that can at all commend itself to the modern philosophical mind. There is a general agreement and tone of harmony in the mass of facts and communications termed 'spiritual', which has led to the growth of a new literature and the establishment of a new religion. The main doctrines of this religion are: That after death man's spirit survives in an ethereal body, gifted with new powers, but mentally and morally the same individual as when clothed in flesh. That he commences from that moment a course of apparently endless progression, which is rapid just in proportion as his mental and moral faculties have been exercised and cultivated when on earth. That his comparative happiness or misery will depend entirely upon himself. Just in proportion as his higher human faculties have taken part in all his pleasures here, will he find himself contented and happy in a state of existence in which they will have the fullest exercise; while he who has depended more on the body than the mind for his pleasures will, when that body is no more, feel a grievous want, and must slowly and painfully develop his intellectual and moral nature till its exercise shall become easy and pleasurable. . . . Life in the higher spheres has beauties and pleasures of which we have no conception, but of God they really *know* no more than we do. . . ."

Mr. Wallace may have been somewhat optimistic in his contention that these teachings show a complete harmony, for we seem to find in them many difficulties and contradictions—some of them minor, but some of them fundamental. Is there any way of explaining such differences? Spiritualistic books are filled with descriptions of the after-life, and to these we must refer the reader for detailed information on this subject. Our purpose here is to discover, if possible, some sort of basic truth in these teachings,

and to see how far they coincide with the actual experiences of 'projectors'.

There are obviously two main methods of experimentally obtaining evidence as to the nature of the spiritual world. One of these is to secure 'communications' from entities who have already died, and note what they tell us. The second method is to explore the other world, by means of trips, visions and excursions, which carry the spirit of the experimenter into the Great Beyond. . . . The former of these we must disregard for the time being, for reasons we have just given. The latter is the method employed by the clairvoyant seer and by the astral projector. Again, for the purposes of this book, we must confine ourselves to the evidence obtained by the latter group. What light have such astral projection experiences to throw upon the nature of the astral or spiritual world?

There are some, it is true, who claim to have had astral experiences, who assert that they have visited distant planets, travelled vast distances through space and time, read the 'Akasic Records', and freely conversed with great masters or supreme spiritual beings. We are not casting doubts upon the sincerity of such persons, and for all we know some of their accounts may be true. We are inclined to believe, however, that many such accounts represent merely imaginary visions, or the expressions of some deeper 'wish to believe'. Certainly S.M.'s experiences, while projected, have been entirely different, and he does not claim to have experienced any of these marvels. As he wrote in the *Astral Body* (p. xli):

> "I have never had a conscious out-of-the-body experience when I was not here on the earth plane, just as much as I am right now. I wouldn't know where to look for the higher planes! Curious indeed—how some astral projectors can get into these higher planes, when many spirits on the lower planes assert that they cannot do so! I have never seen anyone or anything but the earthly things I have always seen. I have seen astral phantoms among the earthly, but none whom I would choose for a guide!"

He elsewhere stressed the fact that, in the majority of his astral projections, he was alone, and saw no one. It was only on relatively rare occasions that he met and conversed with 'spirit people'. This is also the experience of many other astral projectors.

[Some of those I meet in my projections are people known to me, who passed over some time ago. Others are complete strangers—some helpful and spiritual, others distinctly evil. The places I visit during my astral excursions are almost invariably places well known to me, though I have occasionally been transported to distant

scenes and even distant lands. But all these are on the earth-plane, and my projections carry me along streets and into houses which are certainly material and existent. It is rarely indeed that I am transported into any of the astral realms, entirely disconnected from the earth-plane.—S.M.]

We realize that the experiences of others have been different in this respect, and that some of these have brought back detailed descriptions of the spiritual world. Clairvoyant descriptions of such realms are also available. From them we gather that the next world is in many respects similar to our own, in that ethereal duplicates seem to exist of lands and scenery, trees, flowers and houses, or great temples, which are original, vast and imposing. . . . Some critics have insisted that this would be a very *material* 'heaven', but we must remember that we have the analogy of ordinary dreams to guide us here. In them, we see houses, lakes, rivers, mountains, chairs, tables, and all the rest, which certainly seem very real to us at the time, though they are only mental constructions, in a mental world; and this fact has led certain psychic investigators to define the next life as a 'rationalized dream world'. All this, however, we admit, is very unsatisfactory, and based on analogy only. We are unable, unfortunately, to throw much light upon such debatable questions, because, as we have said, our own experiences in these directions have been limited. We are for the most part compelled to rely upon the literature of the subject for our information upon such topics; and, inasmuch as this literature is also available to our readers, the wisest course, perhaps, is to call their attention to such published material, and permit them to form their own conclusions concerning much of it.

Upon one or two aspects of the astral world, however, we feel that we can throw very definite light. For one thing, we are convinced of the very great influence of the mind in shaping and moulding one's environment. What one sees on such astral flights, may often exist as realities, in and of themselves; but we are also convinced that much that one apparently perceives represents merely mental constructs. In the projection book S.M. discussed at some length the question of the clothing of the phantom, and he then said:

> ". . . One thing is clear to me—the clothing of the phantom is *created*, and is not a counterpart of the physical clothing. . . . Thought creates in the astral, and one *appears* to others as he *is* in mind. In fact, the whole astral world is governed by thought. . . . As I have observed it, the clothing seems to form out of the coloured aura which surrounds the astral body; that is, when one sees the clothing form . . . it seems to form by the aura growing very dense, close to the body."

Now this illustrates the point we wish to make. Mind (the crypto-conscious mind, for it is not a conscious process, any more than materializations are) creates part of one's environment (the clothing) which then seems very real and 'material', not only to the projector, but to others as well. Similarly, S.M. seemingly perceived objects on his astral trips, which—when he approached them—were not there. They were evidently mental constructs. If this is true on a lesser scale, it may be true on a greater scale also, and much that is seen (and subsequently described) on the astral plane, by projectors and clairvoyants, may be mental creations also. . . . If this is the case, it would account in large part for the varying descriptions, seemingly so contradictory, which have been given us as to the nature of the astral world. The projector has gained only a vague and somewhat confused impression of the world around him, which only partially corresponds with reality, and has also carried back with him impressions which are unconsciously self-created. We should thus have a certain *fundamental* similarity, with great diversity of details—which is precisely what we *do* find.

We have certain analogies to guide us here. Suppose, for example, three or four men were to spend a short time in some great foreign city—such as London or Paris. One of them would be interested in the great buildings, the historic edifices, the shops and the main thoroughfares; another in the museums and art galleries; another in the city's night life—cafés, bars and theatres; another in the poor and the city's underworld. If you asked each of these men, on his return, to 'describe London', or 'describe Paris' to you, you would surely receive very different impressions, and be inclined to say to yourself: "Are they in truth describing the same city?" Yes, they were describing the same city, but the city *as seen through* their own eyes and minds. They have seen only those parts of the city which most interested them, and not the whole city. They partially *constructed* the London or the Paris which they saw—sensing only a part of the reality. . . . If this be true of a material city, which is obviously existent for all of them in its totality, when utilizing their normal physical senses, how much more true may it be in the astral realm, when time is short, the consciousness often confused, and the mind free to create its own environment to an extent undreamed of on this physical plane! On this view, it is hardly to be wondered at that such descriptions should vary greatly in their vividness and their character, and one can begin to understand why it is that such descriptions should differ from one another to the extent that they do.

One other factor must be considered. Time and space, on the astral plane, are greatly modified, and differ from our normal conceptions here. Neither time nor space becomes *non-existent*, be it

noted—as some writers have contended—they merely become changed or modified. . . . Such modifications have frequently been observed in mystical states, or in abstract thought, when the thinker is wrapped up in his own mental world, to the exclusion of the physical. Then, time and space become greatly changed too. We become unaware of the passage of time, and have little if any sense of space. Ouspensky, in his *Tertium Organum*, has discussed such questions at considerable length, when dealing with the 'fourth dimensional world'. . . . If the human brain, instead of being a thought-*creating* machine (as modern psychology contends), is a thought-*regulating* machine—tempering the flow of thought to the sequence of events in the physical world, we can well believe that this in itself constitutes a sort of marking of the passage of time, which the mind—when freed from the body—does not possess, and by which it is not governed. This would surely account, at least in part, for the temporal and spacial modifications of thought which are observed on the astral plane, and constitute a logical reply to the oft-repeated criticism that astral experiences so nearly resemble dreams that they must in fact *be* dreams! They often resemble dreams in some of their characteristics, it is true, but every astral projector knows that they also *differ* from them in many essentials—chief among them being, of course, the fact that the projector carries with him his full waking consciousness—to a greater or lesser degree—which he knows to be very different from ordinary dream consciousness. . . . We have dwelt upon this point at considerable length in former books, however, and need not emphasize it again now, beyond reiterating the fact that the conscious astral projector knows that the consciousness he carries with him is his normal, waking consciousness, and not any sort of dream consciousness. To those who doubt this, we can only repeat—experience such a projection yourself, and then you will know! Our assurance may not convince him, but his own experience undoubtedly *will*. . . . This is the testimony of all conscious astral projectors.

One thing seems certain, and that is, that the astral world holds infinite possibilities of exploration. The trouble is that most projectors are in that world only a few fleeting minutes, and even then they are largely in a state of confusion and bewilderment, because of the strangeness of their experience, and fearful that they have left their physical bodies for good—that is, that they have 'died'. They are often swamped by their own feelings and emotions, in which fear plays a large part. Under the circumstances it is small wonder that they are incapable of calmly and judicially observing their environment, and noting with any degree of clarity what it looks like, or its essential constituents! Only an 'old timer', an experienced projector, can be expected to do this; and even *he*

is often handicapped by the shortness of time and the confusing thoughts and emotions which surge through him. He is conscious, in possession of his faculties, but not in *full* possession of them. Consciousness has doubtless experienced a certain shock, merely by reason of the projection, and by the sudden transfer of consciousness to the new body and the new environment—just as consciousness experiences a certain shock when one is hit over the head, or one is jolted suddenly; but this does not mean that consciousness is non-existent, or that it has been suddenly transformed, by some mysterious process, into a dream consciousness! That would be quite illogical. And it is equally illogical to contend that the mind which one has, in astral projection, is a dream consciousness, just because it is confused and perturbed, for the time being, by reason of its unusual experience. If these simple reasonings and analogies are borne in mind, it is easy for us to understand why the mind of the projector should function as it does, and why the descriptions of the astral world should differ from one another to the extent that they do.

The spiritual world is doubtless far vaster and more complicated and extensive than the glimpsed corner of it which astral projectors sense and perceive, and it seems to us that it is not only possible but probable that such higher spiritual realms exist. What they may ultimately be we have, of course, no conception. Into them we may eventually pass, as our individual evolution progresses. . . . In the present book, we are only concerned with the nature of the astral world as one of us has perceived it, and above all in our central theme—that conscious astral projection is a *fact*, attested by scores and hundreds of reliable witnesses, and which S.M. himself has experienced, during the last quarter of a century, over and over again. From such experiences, but one conclusion can be drawn: man is a spiritual being, and can function, in spirit, apart from his physical body!

7. THE PROBLEM QUESTION OF MULTIPLE BODIES

OUR western science of physiology has tacitly assumed that man has but *one* body—the physical. This it studies, and asserts that it is the only body of man of which it has any evidence. . . . Oriental science, on the other hand, maintains that man has a number of bodies, normally coinciding with one another, but all of them, with the single exception of the physical, being invisible to our normal senses. Theosophical writers—following these oriental doctrines—have written about them at great length, and a simple epitome of their teachings may be found in, for example, Annie Besant's *Man and His Bodies*. According to their teachings we are told that man has:

(1) *A physical body*. This again consists of the body of dense matter, and the *Linga Sharira*, or 'etheric double', which is still physical, but impalpable to the senses. This body is composed of 'the four ethers'.

(2) *The astral body*. This is said to dwell upon the astral plane, and be composed of 'the seven sub-states of astral matter'.

(3) *The mental body*. This constitutes the vehicle of consciousness. It functions on the lower 'devachanic plane'.

(4) *The causal body*. This is the higher mental body, functioning on the upper realms of the same plane.

(5) *The spiritual body*.

(6) *The buddhic body*.

These six, together with the etheric body, make up 'the seven bodies of man'. So far as one can discover from their writings, however, it is hardly correct to call the last two of these 'bodies' at all, in the strict sense; being more nearly states of consciousness.

It is very evident, from the above, that there is an enormous difference in point of view between oriental and occidental science, in regard to the ultimate constitution of man. Modern physiology refuses to accept the reality of any 'body' which cannot be seen or registered by means of physical instruments; occult and oriental students contend, on the other hand, that this is a very circumscribed and short-sighted policy, and that such higher bodies may be sensed and proved in other ways—by the development of clairvoyance, or by learning to function in such higher bodies—thereby becoming convinced of their reality.

It will be observed that, in this book, as in our previous volumes on this subject, we have refused to distinguish between these various bodies—much as this procedure may shock our theosophical friends!

We have classed them one and all under the simple, generic term, 'the astral body'. By this we mean a 'double' of *some* kind, which is projected from the physical body, either spontaneously or experimentally. Our reason for doing so is simply this: modern psychological science maintains that the mind and soul of man are the resultant of certain physical changes within the living brain, and that, when that brain ceases to function, its mental life ceases, just as surely as the electric light ceases to burn when the switch is turned. This is the mechanistic psychology of today—a 'psychology without a soul'. The main thing to be proved, in order to confute this theory, is that *any kind* of a body exists apart from the physical body, and that *any kind* of a mind exists and functions apart from the physical brain. If that one simple, fundamental fact were established, it would, at one fell swoop, upset the whole theory underlying the mechanistic psychology of today. That, surely, is the first and most fundamental point to prove: and it is difficult enough to prove even that!

However, it is undoubtedly true that, for one who believes in the reality of astral projection, other problems arise—and one of these is the question of multiple bodies. Is there any evidence, verifiable from personal experience, which seems to bear out this doctrine of higher bodies? Have they been sensed or proved in any way, during astral projections?

It is most difficult to answer this question in any positive way. The majority of astral excursions certainly do not furnish us with any such evidence. Occasionally, however, incidents occur which are strongly *suggestive* of the existence of some such higher body. Let us quote, by way of illustration, an instance given us by Mr. Horace G. Hutchinson, in his book *Dreams and Their Meanings*—asking the reader to bear in mind the fact that this is *only a dream*—and not given as an example of astral projection. Mr. Hutchinson quotes one correspondent as follows (p. 118):

> ". . . You say you have never heard of any one falling who has arrived at the bottom. I have 'arrived' with a crash, have broken up into pieces, and glued them together again. . . ."

This certainly suggests that some *third* body stuck the fragments of the broken dream-body together again, and, getting into it, walked off as happily as before! Of course, in this case, the third entity was the dreamer herself; but the incident is illustrative of the sort of thing we mean.

The Reynolds Case, recorded in this book, is another example of the indirect evidence which may sometimes be obtained by astral projectors. We have already referred, in the *Astral Body* book (p. 157), to the possibility of 'a more refined body', which watches

the movements of, and then slips into, the astral body, during its flight. However, we must admit that the evidence for such a higher body, based upon the experiences of others, which have been reported to us, is both scanty and ambiguous, and we should hesitate to advance any of this as evidence for the existence of such a body. Some such higher bodies may well exist, and seem to be indicated by certain rare phenomena, but this is a question which we must be content to leave as unsettled for the time being, until further evidence be forthcoming.

One suggestive factor, however, we cannot help referring to by way of conclusion. The astral body itself *does not think*—does not originate thought—any more than the physical body does! It is merely the *vehicle* of the mind, functioning on its own plane. This being so, it should be obvious that some higher mental principle (call it spirit, soul, or what you will) functions *through* the astral body; and, such being the case, it must represent a still more transcendental element of our being. This conclusion, it seems to us, must be forced upon every thoughtful person who has experienced a conscious projection of the astral body.

8. A FOUNDATION FOR FAITH AND FUTURE RESEARCH

IN the present book we have presented a considerable number of case histories which, in the opinion of those who experienced them (and in the opinion of the present authors), prove beyond reasonable doubt that astral projection is a *fact*—that man can leave his physical body spontaneously, or at will, and travel considerable distances in his ethereal counterpart, retaining his normal consciousness throughout. Of that central fact all experienced projectors are quite assured.

Yet if this *be* a fact, what a tremendously important truth it represents! For it proves to us that man is not his material brain, nor is he a product of its functional activities. The brain must represent on this view some sort of instrument, *through which the mind* functions—as William James postulated, in his *Human Immortality*, and as William McDougall emphasized in his great book, *Body and Mind*. And if he be capable of living and functioning outside his body, what is to prevent him from doing so when that material brain is no more? If he is *here* and *now* a spiritual being, the nindeed is another life in some spiritual world rendered not only possible but practically certain. For why otherwise should man possess these faculties, and *be* a spiritual being, if not ultimately destined to utilize them in some such world as this?

If man is indeed a spiritual being, then the props will have been knocked out from under materialism, at one fell swoop! Faith in some form of future life will have been vindicated, and some *meaning* will have been given to life, which it would not otherwise have. In short, as Frederic Myers expressed it, in speaking of psychic phenomena, they will be found to constitute "the preamble to all religions".

In saying this, however, we wish it to be distinctly understood that this does not mean that we shall again be forced to accede to all the dogmas of orthodox theology. Indeed—as we have tried to indicate on several occasions, throughout this book—these traditional teachings receive but little support from the experiences of those who have visited the astral plane, and know something of the conditions "on the other side". Instead of an orthodox heaven and hell, they meet spiritual beings like themselves, who meet and converse with them, in a mental environment not unlike our own; and these beings state that they have entered upon a seemingly endless process of evolution; that freedom and happiness prevail, and that their ultimate destiny and happiness depend entirely

upon themselves—just as they do here! An acceptance of this philosophy, therefore, in no way forces us back into the narrow, theological doctrines of the Middle Ages (as many seem to think) but leaves us as free moral agents, free to work out our own salvation. Such is the gist of this new philosophical outlook—which is one of consolation, hope and trust.

From the point of view of scientific psychic research, this question of astral projection assuredly holds enormous possibilities. . . . First, the fact itself must be established—leading to the conclusions indicated above. Then, when it is established, a whole series of fascinating problems will present themselves, calling for solution. Instrumental tests and checks must be devised, to register the nature of the astral body, its structure and density, its composition, the forces at play within it, the nature of the cord connecting the two bodies, the aura, its ability to influence and affect delicate instruments, its ability to affect photographic plates, the mentality of the phantom—and a thousand and one other problems which will at once suggest themselves, once the central fact be established. It is this study, many of us feel, which will constitute to a great extent the science of the future.

The reader may have begun this book with the feeling that he was merely undertaking the perusal of a number of bizarre and curious cases, akin to the traditional 'ghost stories'. We can only hope that he has by now changed his mind, realizing that there is a real science and art to astral projection, and that it is indeed a fact, which science is one day bound to accept. He may have come to realize its scientific and philosophical importance, and to see that it constitutes, if viewed aright, a key to many enigmas which have puzzled man throughout the ages.

Our concluding advice to the reader is this: *experiment for yourself*; follow the directions which have been given in our earlier books and endeavour to achieve one or more actual, conscious projections of your own. If you succeed in doing so, you will undergo an experience you will never forget—one which will convince you beyond doubt that there is, in truth, a spiritual world—and that astral projection is a fact!

PART II

§1. PROJECTIONS PRODUCED BY DRUGS AND ANAESTHETICS

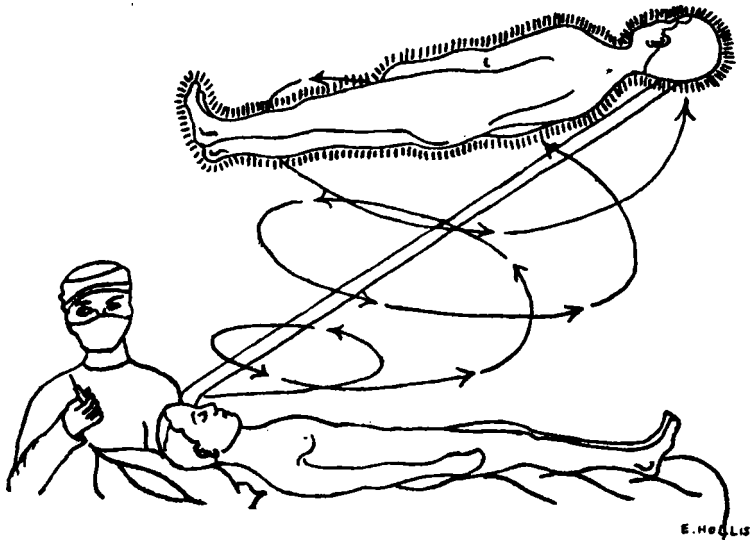
INASMUCH as the astral body is the vehicle of consciousness, whenever this body withdraws from the physical, for any reason, the latter becomes unconscious; in fact that is what unconsciousness *means*. This may occur during natural sleep, or during trance, coma, fainting, syncope, etc. The degree of severance of the two bodies varies according to the depth of unconsciousness attained. Thus, it would normally be much greater in coma than during a faint, or in natural sleep. There is, however, the disadvantage that it is also far more difficult to bring back consciousness, in these pathological states—so that, although the subject may be further from his body, and actually undergo more striking experiences, he is unable to remember them, when he returns to animate his physical body.

Anaesthetics, producing deep unconsciousness, are, as the reader may well imagine, ideal for producing astral projection—though attended by the drawback just mentioned. Furthermore, since the astral body is the body of feeling and sensation, when it is fully driven 'out', as it is by the anaesthetic, the subject feels no pain, until he again returns to re-animate his body—when he feels the pain of the operation, and also that of receiving the doctor's bill!

Since it is possible to 'drive out' the mind by means of an anaesthetic, there should theoretically be some drug or other method of 'drawing back' the mind into the physical body again. The Hindus have long employed a drug of this nature, known as *Sanjivani*, which they assert has the effect or property of 'bringing back' the consciousness, after it has been 'driven out', by an anaesthetic or otherwise.

At all events, it is true that anaesthetics produce a state of deep unconsciousness—represented by a complete blank in most people. However, there are many cases on record in which, seemingly, more or less complete consciousness has been retained by the patient, and he has afterwards been enabled to describe all that went on in the operating room, the conversation of the physicians and nurses, and any unusual details which may have developed.

The number of such cases is by no means small, and several new ones are included in this book. Incredible as such accounts are to the average doctor, they are nevertheless true, and are highly impressive.



Exteriorized violently, e.g., anaesthesia, astral ascends spirally.

Let us begin with a case typical of many in this category. It is simple and illustrative. We have entitled it

THE LANDA CASE
Saw Self Being Operated Upon.

Dr. Herman Wolf, of Amsterdam, Holland, a member of the National Board of Education, originally recorded this case just as it had been furnished to him by the subject, B. Landa, who was a school janitor. As the result of an accident, Landa was forced to seek the services of a surgeon, and during the operation had the following experience:

"I found that I was fearfully nervous up to the time that I was anaesthetized for the operation. . . . For some time, I do not know how long, I was unconscious. . . . Suddenly a violent reaction, which was combined with violent inner resistance—as if I were being torn apart—gripped me. . . . Just as suddenly and as briefly as the reaction, calmness came.

I saw myself—my physical self—lying there. I saw a sharply outlined view of the operating table. I myself, freely hovering and looking downward from above, saw my physical body, lying on the operating table. I could see the wound of the opera-

tion on the right side of my body, see the doctor with an instrument in his hand, which I cannot more closely describe.

All this I observed very clearly. I tried to hinder it all. It was so real, I can still hear the words I kept calling out: 'Stop it—what are you doing there?'

As suddenly as this picture which I have just described was seen and experienced by me, it also vanished again . . . but to me the experience will never be forgotten."[1]

The case which follows is also a simple one of this type.

THE PORTER CASE
Transformed Into a Spirit.

Professor James H. Hyslop was given the following report by an acquaintance of his, Mrs. J—— P——, who had the experience. She said:

"At the age of twenty-four I underwent a surgical operation. An anaesthetic was administered to me. . . . At the instant when I would have come to myself again, it seemed to me as if I found myself free in the room, wholly myself, although without (outside) my body.

I felt myself transformed into a spirit, and thought that by means of pain I had attained the peace for which I had yearned so earnestly.

I beheld my body stretched out below me on the bed. In the room were both sisters of my mother-in-law, one of whom sat on the bed warming my hands, while the other, on the opposite side, stood looking at me.

I had not the least desire to enter my body again, yet felt myself impelled against my will to return into it. . . .

The most remarkable part of my experience, however, was this: that I, while hardly awake, asked the question: 'Where is Mrs. K——?'

Mrs. K——, in fact, had not been present when I went to sleep, but first came into the room after I had closed my eyes and *was* asleep. To my mother-in-law's question, I replied: 'I saw her standing there'."

Mrs. J—— P—— added that after her experience it was easy

[1]The following experience occurred to the present writer. I was having an operation for appendicitis a few years ago. Gas was being administered, to be followed by ether. As I took deep inhalations, hoping to 'go under' quickly, I found myself spinning, like an airplane propeller, lying horizontal to the operating table. I rose upward, still spinning, and at the moment of passing through the ceiling lost consciousness. It seemed only a second later that I awoke in my bed, the nurse standing over me, the operation long over. S.M.

for her to comprehend the survival of the soul. . . . [I merely use the title "The Porter Case" here as a means of identification.]

THE SCHMID CASE
Lying Down Physically, Sitting Up Astrally.

In most of the cases of projection during anaesthesia, the subject speaks of being entirely outside his body, but in this case the exteriorization is described as being only *partial*. The subject, Mrs. H. Schmid, of Daytona Beach, Florida, says:

"About ten years ago I was operated upon in a hospital here and after the operation, but during the anaesthesia, part of my body was projected . . . I had gone through the operation and was desperately ill. . . . After the operation I was placed in a private room and my husband and a special nurse were sitting beside me, one on each side of the bed. . . . I was still unconscious from the ether and my body seemed lifeless. . . . Suddenly I saw the family physician step on tip-toe up to the open doorway of my room. He did not say a word but put his finger to his lips to suggest silence, then made a motion with his hand, indicating he would go again.

When he came up to the door, I sat up and spoke to him! . . . But, of course, he did not hear me. . . . Afterwards, when I became physically awake and my normal self, my husband, the nurse and the doctor could not understand how I had known that anyone had stood in the doorway, or how I had known definitely who it was, since I was physically unconscious and my eyes were closed and focused the other way, and he (the doctor) had made no noise.

But this is what I really experienced: when the doctor came up to the door, I saw myself sit erect in bed and raise my right hand and arm toward him. I mean that it was the real '*seeing*' *myself* which raised itself up; I did not see this from my physical body. When I sat up thus I watched him as he stood there and saw the motions he went through . . . and said to him: 'Don't hurry away Dr. —— . . . I want to thank you for saving my life'. . . . I still remember this as distinctly as if it happened yesterday. My physical body was flat in bed when I sat up in my other body. . . . In fact I was unable to raise myself up physically for over two weeks, and then had to be assisted. . . ."

Note by S.M.

[Readers of my former books will recall the fact that, while in the majority of my projections I have found myself alone, there were a number of times when I met spirit people and conversed

with them at some length. Some of these encounters were pleasant, others unpleasant, and in some instances I was given information which I only afterwards was able to verify. . . . Here and there, throughout this book, will be found instances of this character, where spirit people were encountered, and these cases are noted also when projection has occurred as the result of some anaesthetic. For, after all, the process is fundamentally the same!]

THE COLE CASE
Met His Guides in Person, While Projected.

This case, furnished me by Mr. Percy Cole, of 42 Ramsay Avenue, Melbourne, Australia, formerly of England, furnishes strong evidence of the interest of spirit guides in the welfare of mortals. . . . Some time ago it was necessary for Mr. Cole to have a large number of his teeth extracted, and, having very little time to spare, he decided to take a general anaesthetic and have all of them removed at one time.

While deciding upon a convenient time, he had, one night, a peculiar dream in which he saw a lady who was dressed like a nun. Near her was a doctor, dressed in the regular army uniform.

"I had seen this same lady several times before in dreams," said Mr. Cole, who is a pharmacist. "But in this particular dream she handed me what I thought was a prescription, written on a piece of khaki-coloured paper. It was a queer prescription, I thought, in that it contained only one word—'wawn'. Being very puzzled, I turned to the doctor who was standing beside the lady.

'What does this mean?' I asked him.

'It means,' said the doctor, 'that you have mitral regurgitation.'

'But why,' I questioned, 'is that written as *wawn*?'

The doctor made no reply; so, in my dream, I picked up the medical dictionary and started to look up the definition of the word *wawn*. Finally, I interpreted it as meaning *warn* by its relative sound.

This dream was so vivid that it persisted and annoyed me after awakening. . . . I felt that it was some kind of warning, so decided to see my doctor and have a medical examination before consulting the dentist.

Usually I consulted my friend, Dr. Pace, who was a nearby neighbour, and I ordinarily would not have gone elsewhere. . . . But it so happened that a few days later, Dr. Bender, with whom I was also well acquainted, chanced to be talking to me. Quite on the spur of the moment I changed my mind about consulting

Dr. Pace and decided to consult Dr. Bender. The latter was a large, strong man, whereas Dr. Pace was of slight, fragile build.

Dr. Bender examined me, but aside from a slight murmur detected nothing wrong, and said it would be safe to go ahead with the anaesthetic. He agreed to administer the ether and have the operation take place at his surgery whenever I was ready.

I said nothing to my wife about all this. That night she had a very disturbing dream. It was that she saw me lying in bed, apparently dead, with a peculiar triangular stream of blood running *up* the side of my cheek. It occurred to her in the dream that blood could not run uphill in such a manner.

When I told her of my intention to have all my teeth extracted, she at once associated the dream with that, suggesting that there was a possible connection between the dream and the pending dental operation. This was about three weeks before the actual operation, the day of which eventually arrived. . . .

After the usual preliminaries, not feeling the least bit nervous, I lay on the operating table and had the ether sprinkled on the mask. I had been put on the table before the two men—Dr. Bender, and the dentist, Dr. H. N. Johnson, now of the University of Melbourne—had placed their instruments and the bottle of ether on the stand beside me. So I did not see those.

After inhaling a few moments I could feel myself struggling, so I let myself go and shortly was completely unconscious. *When I awoke again I was standing in the corner of the room, near the doorway,* with two other people whom I at once recognized. One was the lady of my dream, dressed like a nun! The other was the doctor I had formerly seen with her in the dream! But I was *not* dreaming now. . . .

Looking around the room I found that the walls were as if transparent. *I could see through them and also through the closed door!* . . . I saw my own unconscious body on the table and went over and looked at the operation. Both Dr. Bender and Dr. Johnson were unconscious of my presence.

Then the lady turned to me and said: 'You ought never to have had a general anaesthetic. You have mitral regurgitation! We *warned* you about that'.

'Yes,' I replied, 'I understand now, but I went to Dr. Bender and he said that my heart was quite all right.'

'I know all about that,' she replied. 'We sent you to Dr. Bender because he has immense physical vitality, which we are drawing upon right now to keep you alive. Your heart trouble is masked. We had hoped he would find it, but even if you went to a specialist he might not have discovered the fact, unless he knew what to look for. . . . However, you are on this side of

life now—and we are not certain you will get back. But, of course, if you really want to, you can stay here.'

During all this I had no feeling of alarm, but was quite calm and detached. . . . I could hear the conversation of the doctor and dentist. Strangely enough, I was also aware of their thoughts before they spoke, so that the spoken word appeared like an echo. I noted the conversation, which concerned the probable price which the owner of a house, known to us all, would get for his property.

'He wants three thousand five hundred for it,' Dr. Bender said.

'He'll never get it,' answered Dr. Johnson.

. . . The most comforting thought of all was that I still had a body. . . . I looked into the mouth of my physical self and saw that the dentist was leaving the front teeth in the lower jaw. Dr. Bender then pointed to them and said: 'What about these?'

Dr. Johnson's reply was quite lengthy, and before he had finished speaking, I saw Dr. Bender looking very anxiously at my body on the table. Then he said: 'He looks as though he has had enough'.

I must have stopped breathing, for just then the doctor seemed quite alarmed and shouted: 'Breathe—breathe!'

Somehow, although I cannot explain it, I managed to make my chest lift in the physical, although I was standing beside it. . . . Then I noticed the blue-tinted ether bottle on the stand behind my body and saw that there was very little left. I thought they seemed to have used a large amount. . . . At this point the lady (spirit) who had been beside me said:

'You will have to go back now—that is, if you can get back. We cannot help you; you must fight to get back yourself.'

On my left there was a bright light, while on my right there was a dark tunnel of swirling shadows, into which, after I had said, 'I will go back,' I turned. There was a tiny light at the far end of this tunnel of shadows, and I struggled instinctively toward it, while shadows rushed past me. . . . It seemed a long time before I managed to reach the light at the end . . . then I was physically awake again.

I was ill for several days after this, and, while Dr. Bender was visiting, I took the opportunity of checking up on the conversation and other details which I had observed while out of my body. I also got Dr. Johnson at a later date to corroborate this. Everything had occurred just as I had experienced it, quite consciously, while exterior to my physical self.

The whole experience was one of calm detachment. I knew that whatever I chose to do—return, or stay in the spirit world—I could have done, and that no harm would have befallen me.

. . . A few days after the occurrence, my wife reminded me of her dream and told me how she had gone into the room, just after the doctors had finished, and saw me in exactly the same position, as in the dream several weeks before! The triangular blood streak which had puzzled her so much was caused by a bloody fold in the sheet which lay against my cheek. . . .

Some months later, when undergoing a medical examination by a prominent medical specialist, he remarked that the beat of my heart was masked by a portion of the lung overlapping it. This confirmed, in part, at least, what I was told by the spirit lady when out of my body."

There was a very interesting aftermath to the experience of Mr. Cole. Several months later, while on a visit to England, he had a sitting with the noted clairvoyant and artist, Mr. Frank Leah. During the course of the sitting, Mr. Leah made a sketch and gave it to Mr. Cole, informing him that it was a sketch of his spirit guide whom he could see clairvoyantly.

On looking at the picture, Mr. Cole discovered it was an exact likeness of the nun-like lady!

"I learned," said Mr. Cole, "that she is an Italian, who lived just prior to the time of Dante, and while not actually a nun, she belonged to a religious order of noble ladies of that period. She is a friend who is closely attached to me, and usually comes at some critical time to warn me of danger and try to help me in some way."

Here is another case in which relatives who had long passed over were encountered during a projection experienced when under the influence of gas.

THE PARKER CASE
Interiorization, Like Entering a Bag.

Mrs. Devota Parker, of Baltimore, Md., tells of a peculiar sensation accompanying interiorization:

"My first experience was of very short duration and occurred many years ago. I simply awoke early one morning and found myself standing in my room, looking at my own physical body lying upon the bed in front of me, fast asleep.

Before I had time to consider my situation the apprehension seized me that it was the usual time for my youngest son to come to my room and awaken me. Instantly the intense desire to get back into my body surged through me.

'I must hurry and get back,' I said to myself, 'before son gets here. I must be *alive* when he calls.'

Then followed the most peculiar sensation, as I started

moving back into it. . . . It was as if a bag were being pulled from my head, down over my body to my feet, and, as the sensation passed off at the latter point, I awakened.

'Mother—it's time to get up,' I heard my son call.

The next experience I had was in 1916, when I went to have some teeth extracted. . . . As they administered the gas, I found myself passing out of my body—out of the building—and into open space. . . . Soon I encountered what I can best describe as a tunnel or passageway through dark clouds at the end of which I could see light. . . . Just then a surprise met my eyes. There was one of my loved ones! There was my husband who had died the year before! I was elated with joy. Eagerly we advanced toward each other, our hands outstretched, thrilling with emotion—only to be disappointed, for at that moment something stopped my advance forward and began to draw me backward.

The strange sensation which I mentioned formerly—as if a bag were being pulled down over my head and onward to my feet—came over me. . . . I knew what it meant, that I was rejoining my physical body and would awaken when the sensation reached the tips of my toes. . . . As the *enveloping* sensation went downward I could hear a man's voice:

'Speak to me! Can't you hear me?' He kept calling. 'Wake up! Speak to me!'

I tried to cry out and kept struggling without success to do so—until finally the *sensation* passed off at my feet and I managed to mutter a few words.

'Now she is coming out of it,' I heard a voice say, and in another moment I opened my eyes and looked up. The dentist and several others were there, anxiously working on me. . . . He informed me that I had almost passed away. . . ."

Mrs. Parker related another experience of projection during anaesthesia which took place in the hospital at the time she had her tonsils removed, but on account of its similarity to many other such cases I omit the bulk of the account here, mentioning only a few details.

Her exteriorization was associated with *revolving*, which, by the way, is very common in cases of projection brought about by anaesthesia, being occasioned by the spiral spin of the astral body as it is first forced out of the physical counterpart. . . . "It began with a *wheel spinning*," said Mrs. Parker. "Then I moved upward and outward, through the very walls of the place, thinking as I did so, *this is surely death.*"

Mrs. Parker tells of meeting an exalted 'spirit master' who spoke in a language far beyond her understanding; how all the while the thought that she was dead persisted in her mind; how she

'worried over leaving her little five-year-old son alone in the world'; and eventually how she was drawn back down through the hospital again and into her old physical body.

The foregoing case having been written from my notes of Mrs. Parker's interview, I submitted the same to her for verification. Her signed statement follows:

"Mr. Sylvan Muldoon, 23rd January, 1939.
Darlington, Wisconsin.
Dear Mr. Muldoon,

I have read the foregoing document and it is true and correct.

MRS. DEVOTA PARKER.

229 S. Hilton Street,
Baltimore, Md."

For purposes of comparison we quote the following much older account, where the 'inner experience' was much the same, while the subject was under the influence of hashish, with which drug he was experimenting.

THE LUDLOW CASE
A Voice Commanded Him to Return.

The reader will recall many instances, not only in this volume, but elsewhere, in which the projected phantom was sent back, into its physical counterpart, by a command or suggestion from some unseen entity. The case of Fitzhugh Ludlow, the author of that remarkable book *The Hasheesh Eater*, is another such instance.

Mr. Ludlow tells how, one day during delirium brought about by the taking of the drug, he noticed that "his soul had left his physical self," and he continues:

"From where I was hovering in the air I could look down upon my former container. . . . The breast rose and sank. . . . The temples were pulsing and the cheeks coloured. . . . Filled with amazement, I examined the body carefully. . . . To me it seemed nothing more than a stranger would seem. . . ."

Mr. Ludlow states that although he was outside his body, he was possessed of all his human faculties of will, sensibility, and intellect. It seemed so strange to him that he could be thus conscious, and yet standing by the side of his physical self and completely independent of it.

"In this *preferred* condition," he goes on, "I was hindered by none of the objects of the world of matter. . . . To myself, I was visible and tangible, yet I knew that no physical eye could see me. . . . I could go through the walls of the room and

come back again. I could look up through the ceiling and see the undimmed stars shining in the night. . . . This was neither an illusion of the senses nor a dream. . . ."

Mr. Ludlow finally states that he went back into his physical body after *a voice* directed him, although he mentions nothing of seeing a presence, which is very typical:

"A voice commanded me to return into the body. . . . It said: 'The time is not yet' . . . and I returned. . . ."

THE HARTMANN CASE
Shifting Consciousness.

Many of the readers of *The Projection of the Astral Body* will recall that we explained therein how consciousness can shift from one body to the other, within cord-activity range, and how the subject may sometimes see his astral body from his physical body at one moment, and later see his physical body from his astral point of view. The case of Dr. Franz Hartmann, as recorded by him in *The Occult Review* (1908, p. 160) may have been of this nature. Says Dr. Hartmann:

"In 1884, when I happened to be in Colombo, Ceylon, I was one day in the company of my friend B——, at the office of a dentist, for the extraction of a tooth. I inhaled chloroform, and was hardly under its influence when I found myself standing behind the arm-chair in which my body was reclining.

I saw myself and felt precisely the same person as when in the normal state. I saw everything about me, and heard what was being said. But when I tried to touch the instruments on the little table near the arm-chair, I saw my fingers pass through them.

After this incident, I succeeded some other times in separating myself from my physical body, which happened in two different ways. When in the condition in which the 'doubling' happened, the conscious faculties continued to reside in the (physical) organism. Then I saw my phantom body in front of me and at the side of the bed.

On the other hand, and to the contrary, the conscious faculties were concentrated in the phantom body. Then I saw my physical body lying upon the bed, inert.

I have made no excursions at a distance, or at least, I do not remember them. But the facts convince me that man has an astral body capable of existing independently of his physical body. For one who has had personal experience of this, the *a priori* denials of those who have had no personal evidence to bring forward seem so specious that one cannot admit them.'

Here is another all-round interesting case involving projections:

THE SMITH CASE
Visited Realm of Shekinah Brilliancy.

Enid S. Smith, who is best known for her many articles in national educational journals—world traveller and Doctor of Philosophy—who until recently was Professor of English at Bethel College, Kansas (and now serves in the same capacity at Staunton, Virginia), tells me that she has been subject all her life to various psychical experiences, among them many astral projections.

"Of course I do not seek these out-of-the-body experiences," Dr. Smith points out, "and they do not occur very often. . . . Usually when I leave the body it is in the semi-conscious state, between waking and sleeping, and at times I seem to be living in two worlds simultaneously. I can see my body lying upon the bed and I can hear the voices in this world, and in the other state of existence. . . . It is most interesting."

Dr. Smith enumerates several of her experiences at length, but I here merely abbreviate her account of one of them, which she had in 1934, while at the Booth Memorial Hospital in New York:

"The anaesthetic, because of an unanticipated idiosyncrasy on my part, quickly freed my soul from my physical body. . . . A radiantly beautiful angel stood guard at my head, and another at the feet of my body lying . . . in the hospital. . . . I was delightfully free from all pain and limitation, and tried hard to tell those who were anxious about me (because my breath, heart, and pulse had stopped) that I was out of myself, perfectly safe and natural. . . .

Then, contrary to my own sense of consideration for those who were trying their best, as they thought, to save my life, I suddenly did not seem to care that they were frightened about me. . . . My whole being seemed filled with the thought of pity that they did not know these spiritual facts. . . . Out of my body and above it, I tried to tell them that I was in no hurry to return. . . . I had had such experiences before. . . .

Leaving my physical shell lying in the hospital, I proceeded to take various journeys, guided by spiritual beings. . . . I was taken to realms of great Shekinah brilliancy where all was dazzling light. I felt myself bathed in wondering awe, as I approached the realms of love and wisdom. . . . I came into the heightened intensity of beautiful vibrant colours, many times more varied and brilliant than the brightest of our colours under tropical skies. . . . It was of the same kind of beauty and radiance as I had once before observed when at the point of death in a sanatorium in California, when I had also passed out of my body, as I supposed in death, and I had seemed to sink

momentarily in some dark river I was crossing, that separated the physical from the spiritual world. . . .

That God-given experience completely removed any fear I might have had in regard to the passing from my physical body to the Father's house of many mansions. . . . Were I to die a thousand deaths, each would be like the calm, joyous stepping from one room in a happy household to another, better fitted and more appropriate to my needs. . . . I am certain the guardian angels will ever be at my side to guide and to direct. . . .

But to return to the present experience. . . . In such a heightened state of consciousness . . . much may happen in a second of time . . . just as one may dream a lifetime between the opening and closing of a door. . . . Before I returned to my body, I visited two friends in Los Angeles, one of whom is the renowned artist who painted the famous Christ Head from a 'so-called' vision.

Upon the occasion of which I write, the artist and his wife to whom I appeared did not know that I was in the hospital being operated upon. . . . But I had awakened them and appeared to them in California at exactly the time of my passing out of my body in New York, allowing, of course, for the difference of time between the two sections of the country. . . .

At times I half floated out of my body momentarily during the month in the ward at the hospital, after the operation; and at such times I contacted hidden resources of the spirit. . . . And again and again the channels of my being were filled . . . and so my strength returned. . . ."

Dr. Smith adds, by way of conclusion:

"The artist I visited is Mr. Charles Sindelar and his wife. . . . They will remember the incident and will doubtless verify it, if you care to write to them. . . ."

Verifying the above is a statement which I secured from Mrs. Sindelar:

"Everything Dr. Smith told you concerning the experience during her operation in the New York Hospital in 1934 is true.

(*Signed*) PEARL SINDELAR."

The next case is again older, but is one of great interest in view of the prominence of the narrator.

THE VARLEY CASE
Did Cromwell Varley Have Two Projections?

[Although I related the case of Cromwell Varley, the famous English scientist, in my book *The Case for Astral Projection*, I have

since come across another experience which appears to have been an exteriorization. I accordingly relate them both here.—S.M.]

In 1869, before the Dialectical Society, Mr. Varley narrated the first experience. . . . It seems that he had been ill, suffering from spasms of the throat, which had been brought on from the fumes of fluoric acid which he had used extensively in his scientific work. It was recommended that he had sulphuric ether handy at his bedside to assist breathing in case of a throat spasm.

By smelling the ether he obtained instant relief, but the odour was so unpleasant that he turned to using chloroform. One night he rolled on to his back, the sponge—saturated with chloroform—remaining in his mouth. His wife, Mrs. Varley, was in a room upstairs, nursing a sick child. Says Mr. Varley in his account before the Dialectical Society:

"After a little I became unconscious. *I saw my wife upstairs and I saw myself on my back with the sponge in my mouth,* but I was utterly powerless to cause my body to move. I made, by my will, a distinct impression upon her brain, that I was in danger. Thus aroused, she came downstairs and immediately removed the sponge and was greatly alarmed.

I then used my body to speak to her and said: 'I shall forget all about this and how it came about unless you remind me in the morning, but be sure and tell me what made you come down and I shall then be able to recall the circumstances.'

The following morning she did so, but I could not remember anything about it. I tried hard all day, however, and at length I succeeded in remembering first a part and ultimately the whole experience. . . ."

In the second instance Mr. Varley tells us that once, while he was making a journey, he decided he would awaken very early the following morning. When the time of morning came, continues the scientist:

"*I saw myself fast asleep in bed.* . . . I tried to become awake but could not. Then I saw a yard where lay a large pile of lumber. Two men were approaching the pile. They climbed up on the pile and heaved down a heavy beam. In that instant it was as if I dreamed that a bombshell had struck just before me. . . ."

Mr. Varley states that the noise awakened him physically. In the position he had been in (physically) his eyes could not have seen out, through the window. But now, being physically awake, he turned and looked out through the window and saw the pile of lumber and the men!

"When I had entered this town the evening before it had been dark, and I did not even know there was a yard there. . . ."

The next case is one of projection under the influence of a drug.

THE SOLLIER CASE
Morphine Produces a Double.

We title this "The Sollier Case" because it is recorded by Dr. Sollier in the Bulletin of the *Institut Général Psychologique.* In several French publications one may find many reports, by eminent researchers and medical authorities, of their observations of certain patients during the phenomenon of 'doubling', as they term it. It is interesting to note, in many of these cases, that the exteriorized portion (of the double) which the patient observes corresponds to that portion of the physical body which is, at the time, insensible.

Bozzano, the Italian researcher, states that he feels justified in concluding that something exteriorizes from the body when a patient experiences lassitude and coldness, while observing his double, or a part of it. We relate an example, the case of a young woman of eighteen, a pronounced morphine addict.

Some time after the dose (of morphine) she seemed to be normal, but was actually in a slightly cataleptic condition, as could be seen by modifying the position of the limbs. All at once she complained, and made the gesture of repulsing someone. She then stated that she had beside her a person who was exactly like herself, lying beside her, and that she had to move to make room for her. "It is tiresome," she said, "to be double, like this."

Dr. Sollier goes on to say:

> "After several minutes of this scene, I had the idea of blowing upon her eyes, which were open, and ordering her to awaken. 'Why—have you been here?' she asked me. . . . She became less conscious of her double. I closed her eyes and blew upon them, ordering her to awaken. She was still conscious of her double, but saw neither its arms nor its feet. At the same time she began to recover the sensibility of her own arms and legs, when they were pinched. But the trunk and head were still in a condition of anaesthesia.
>
> Next day, after a spasmodic contraction of the muscles, I forced her to awaken, and only the upper part of the breast and the head remained insensible, at which time she was conscious only of a double which floated like a vapour in front of her. . . . Next day sensibility completely returned to her physical body, and she could no longer see her double. . . ."

In addition to the experiences of those who have undergone conscious astral projection, while under the influence of an anaesthetic, there are quite a number of instances on record in which doctors or nurses have noted the emergence of cloud-like masses, or complete forms, from the physical body of the patient, when he was actually dying—or rather immediately after death. In the

narrative which follows we have several such instances, together with a variety of other miscellaneous psychic experiences, which are really separate and apart from the projection experience itself. . . . We present the entire narrative, however, because of its general interest.

THE HOUT CASE NO. 2
Saw Patients Exteriorized During Anaesthesia.

Supplementing the testimony of those who assert they have seen the etheric body pass out of the physical body, is the account by Dr. Hout, mentioned elsewhere in this volume (see "The Hout Case"), in which the doctor tells of seeing the exteriorized etheric bodies of three different persons, while the latter were undergoing surgical operations. The account appeared in *Prediction.* Says Dr. Hout:

"I was attending surgical clinics in a certain large hospital in Chicago. Only three of us were in the room as observers. All of the others were actively engaged in the operating procedures. The room was compact and stripped of everything but bare essentials. . . . There was a general hush as each, silently and efficiently, enacted his duties.

It was my privilege on this day to witness, in this particular clinic, three different operations on three patients. In the eyes of the surgeons and assistants this was merely routine work. But, to me, this day represented something greater than surgical skill and efficiency. . . . There passed before my psychic senses the vivid drama of both physical and spiritual life. *I was privileged to see the spirit-counterparts of the patients undergoing the operations!*

I became aware of this when the first patient was wheeled into the operating room, partially under the influence of the anaesthetic. Above, and near the patient, who lay swathed in sterile sheets on the cart, there hovered in mid-air a vague, misty outline, having the general development and contour of the human body.

With my attention thus dramatically called to this unusual phenomenon, I watched with interest the developments during the operation. . . . The entire personnel in the surgery that day were unaware of the phenomenon that I saw before me. To them, the patient was merely unconscious from deep ether inhalation. . . . But to me the picture was entirely different.

I saw the spirit body of the patient floating free in space above the operating table, resting supine and inert, and entirely out of the field of mental activity. . . . As the anaesthetic deepened and the physical body became more relaxed, the freedom of the

spirit body became greater. For the spirit form floated more freely away from the physical counterpart during the height of the anaesthetic.

It was then that I was free to study this spirit form closely, for now I could see the outlines more clearly. The patient was an elderly lady as I could see from the features presented by the spirit face. . . . The spirit was quiet, as though it also was in deep peaceful sleep. I knew that the direct process of surgical activity was not affecting it. . . .

At the finish of this operation, while the wound was being closed, the spirit came closer to the body but had not yet re-entered its vehicle when the patient was wheeled from the operating theatre. . . ."

I omit Dr. Hout's description of the other two instances of which he was the percipient that day. While the spirit activities of these three patients were unique and individual in each case, he tells us, "yet each presented similarities that I noticed".

"In each case I was able to see, at least part of the time, the astral cord that united these spirit bodies with their physical counterparts. This was represented to me as a silvery shaft of light which wound around through the room in much the same way as a curl of smoke will drift indifferently in still atmosphere. When the magnetic force would draw the spirit close to the physical body, this cord was more apparent, as though more concentrated. At other times this force was indistinguishable to me. . . ."

Dr. Hout further tells us that:

"Besides the earthly doctors and nurses so nobly doing their best for sick humanity that day, there also looked on, unseen and unrecognized, other minds and other persons . . . working in the invisible. . . ."

Anaesthetics act as an artificial method of producing astral projection, and as such are less desirable than the normal or natural process resulting from sleep, etc. However, the process itself is similar! The subject leaves his physical body, and journeys away from it, while retaining full consciousness in his astral body. . . . We have now to recount a number of experiences which resulted from other causes. These will be found in the section which follows.

§2. PROJECTIONS AT THE TIME OF ACCIDENT OR ILLNESS

Readers of psychic literature will realize that many strange occurrences take place during illness, or coincidentally with some accident, and these may manifest themselves quite unexpectedly, and even many miles from the scene itself. A lowering of the vital forces seems to be a factor in the production of such spontaneous phenomena; and it is probably true that this is also a factor in astral projection, as S.M. intimated many years ago, when writing of bodily 'incapacity'. The following cases, which we have grouped together under this general title, seem to bear this out. The first case is highly important and has the advantage of being relatively new.

THE GEDDES CASE
Conscious in the Fourth Dimension.

It would be ignoring the testimony put forward by scientifically trained minds to omit the case related by Sir Auckland Geddes before the Royal Medical Society of Edinburgh, on 26th February, 1937. While the case is fairly well known in England, having appeared in several journals there, it is comparatively unknown to American readers.

Sir Auckland, himself a medical doctor and former Professor of Anatomy, was not relating an experience of his own, but one of another doctor, a friend of his, who, for professional reasons, desired anonymity, but was known by many present. Introducing his paper, Sir Auckland explained that it concerned the experience of a man who had passed into the very portals of death and had been conscious while out of his body and who, after treatment had restored him to normal, immediately dictated his experience to an expert secretary. It was that record which Sir Auckland read:

> "On Saturday, 9th November, a few minutes after midnight, I began to feel very ill, and by two o'clock was definitely suffering from acute gastro-enteritis, which kept me vomiting and purging until about eight o'clock. By ten o'clock I had developed all the symptoms of very acute poisoning, intense gastro-intestinal pain, diarrhoea, pulse and respiration becoming quite impossible to count. I wanted to ring for assistance, but found I could not, and so quite placidly gave up the attempt.

I realized I was very ill and quickly reviewed my whole financial position; thereafter at no time did my consciousness appear to me to be in any way dimmed, but I suddenly realized that my consciousness was separating from another consciousness, which was also 'me'. For the purpose of description we could call these the A and B consciousness, and throughout what follows the ego attached itself to the A consciousness. The B personality I recognized as belonging to the body.

As my physical condition grew worse and the heart was fibrillating rather than beating, I realized that the B consciousness belonging to the body was beginning to show signs of becoming composite, that is, built up of *consciousness* from the head, the heart, the viscera, etc. These components became more individual, and the B consciousness began to disintegrate, while the A consciousness which was now me, seemed to be altogether *outside of my body, which I could see.*

"Gradually I realized that I could see not only my body and the bed in which it was, but everything in the whole house and garden, and then I realized that I was seeing not only *things* at home, but in London and in Scotland, in fact wherever my attention was directed. . . . And the explanation which I received (from what source I do not know, but which I found myself calling to myself *my mentor*) was that I was free in a time dimension of space, wherein *now* was equivalent to *here* in the ordinary three-dimensional space of everyday life.

I next realized that my vision included not only things in the ordinary three-dimensional world, but also things in these four or more dimensional places that I was in.

From now on the description is and must be entirely metaphorical, because there are no words which really describe what I saw, or rather, appreciated. Although I had no body I had what appeared to be perfect two-eyed vision, and what, I saw can only be described in this way, that I was conscious of a psychic stream flowing with life through time, and this gave me the impression of being visible, and it seemed to me to have particularly intense iridescence.

I understood from *my mentor* that all our brains are just end-organs projecting as it were from the three-dimensional universe into the psychic stream, and flowing with it into the fourth and fifth dimensions. Around each brain, as I saw it, there seemed to be . . . a condensation of the psychic stream, which formed in each case as though it were a cloud, only it was not a cloud.

While I was appreciating this, *the mentor,* who was conveying information to me explained that the fourth dimension was in everything existing in the three-dimensional space, and at the same time everything in the three-dimensional space existed in

the fourth dimension, and also in the fifth dimension, and I, at the time, quite clearly understood what was meant; and quite understood how *now* in the fourth-dimensional universe was just the same . . . as *here* in the three-dimensional universe. That is to say, a four-dimensional being was *everywhere* in the *now*. Just as one is *everywhere* in the *here* in a three-dimensional view of things.

I then realized that I myself was a condensation, as it were, in the psychic stream, a sort of cloud that was not a cloud, and the visual impression I had of myself was blue. Gradually I began to recognize people and I saw the psychic condensation attached to many . . . and saw quite a number that had very little. . . . In addition to those just mentioned, I saw 'I' very clearly and she also gave a visual impression of blueness. 'A' gave blue and dark red; 'B' pink; 'D' rather definitely grey-brown; 'E' pearly, etc. . . . Each of these condensations varied from all others in bulk, sharpness of outline, and apparent solidity.

Just as I was beginning to grasp all these, I saw 'A' enter my bedroom. I realized she got a terrible shock and I saw her hurry to the telephone. I saw my doctor leave his patients and come very quickly and heard him say and saw him think, 'He is nearly gone'. I heard him quite clearly speaking to me on the bed, but I was not in touch with the body and could not answer him.

I was really cross when he took a syringe and rapidly injected my body with something which I afterward learned was camphor. As my heart began to beat more strongly, I was drawn back, and I was intensely annoyed, because I was so interested and was just beginning to understand where I was and what I was seeing. I came back into my body, really angry at being pulled back, and once back, all the clarity of vision of anything and everything disappeared, and I was just possessed of a glimmer of consciousness which was suffused with pain.

This . . . experience has shown no tendency to fade like a dream would fade . . . nor grow or to rationalize itself as a dream would do. I think that the whole thing simply means that but for medical treatment of a peculiarly prompt and vigorous kind, I was dead to the three-dimensional world. . . . Since my return with the injections there has been no repetition . . . of the experience or of the clear understanding that I seemed to have while I was free from the body."

"Thus ended the record," said Sir Auckland. "What are we to make of it? Of one thing only can we be quite sure—it was not fake. Without that certainty I should not have brought it to your notice. . . . It has helped me to define the idea of a psychic continuum, spread out in time like a plasmic net. . . . It brings

telepathy, clairvoyance, spiritualism, and indeed all the parapsychic manifestations into the domain of the picturable."

In the case which follows, it would seem that pain was the main factor in producing a conscious projection.

THE JOHNSON CASE
Pain Induces Projection.

Mr. M. J. Johnson of Stockport, England, furnishes me with the following case:

"One night I awakened with severe cramps in my legs. I got out of bed, but, do what I would, I could not ease the pain. It was so intense that I fear I must have fallen to the floor, unconscious.

The noise of the fall awakened my wife who called out to my two daughters in the next room. . . . Now this is the peculiar part—while my corporeal body was lying prone, and my wife and daughters were trying to raise me, *my conscious self was looking on at them from over the shoulder of my wife*! And I was smiling at their apparent ineffectual efforts!

In a little while the two bodies seemed to unite or merge again, and soon I was able to speak, move, and arise, but I was terribly weak. I told my wife and daughters what had happened, but, of course, they could not understand anything like that occurring. . . ."

I asked Mr. Johnson if it would be possible for him to furnish me with any corroborative evidence for his case, in the way of dates, etc., to which he replied (9th March, 1938):

"I am unable to recall the exact date of the experience, other than to say that it was early in 1933. At that time I had absolutely no knowledge of this subject, and only thought of the occurrence as very curious and out of reason. While I knew *it happened*, it was not until I read of a similar experience, described by Sir Arthur Conan Doyle, that I realized what the explanation was."

At my request, Mr. Johnson's two daughters furnished a statement to verify the incident:

"I remember the occasion when my father fell unconscious on the bedroom floor and I assisted him. He did tell us of a queer experience he had at the time, of being outside his body and watching us over Mother's shoulder. I could not understand what he meant."

(*Signed*) AMY JOHNSON.

"I can confirm the above as written by my sister, as I also helped, and recall the details stated."

(*Signed*) ETHEL JOHNSON.

Mr. Johnson states that he had a second experience, which he wrote down immediately after it occurred, which was on 17th March, 1935. He did have some knowledge of the subject, however, at this time. It is interesting to notice that, in the case of Mr. Johnson, *pain* appears to be the causative factor. In the second case, as well as in the first, he was suffering great pain. He begins his second account by saying:

"I must have gone to sleep and partially awakened as the clock in the hall struck *two*. . . . At the same time *I was conscious of sharp pain* in my abdomen, for which I could not account . . . and momentarily I had the sensation of—oh, how can I describe it to you?—the sensation that I was two persons, or in two parts, that both were myself in separate parts, one, conscious of its surroundings, and having knowledge that the other part was suffering the pain. . . ."

Mr. Johnson tells how he found himself unable to move or speak, and quite aware that the conscious part of him left the suffering part, and travelled in a 'pea-soupy' fog, always aware of the part left behind. He could not explain *how* he moved, whether by flying or floating, but it was by "some queer form of locomotion". There were no sounds of any kind. . . . He saw many shadowy forms, which "seemed to sail past". Then:

"Immediately in front of me, but a long way off, I saw a spot of light. It grew rapidly nearer and nearer and shortly resolved itself into a vision of my dear wife (who had passed away 3rd January, 1934). My joy was great. I flew to meet her. At the moment of contact, everything went void. My grief and consternation was intense, and I was aware of my pain-racked body; I was returning to it—how, or in what manner, I do not know. . . . There seemed to be tremendous difficulty in entering the earthly form, so much so that I tried to cry out. . . . Then all seemed to merge, and I was physically alive and trembling.

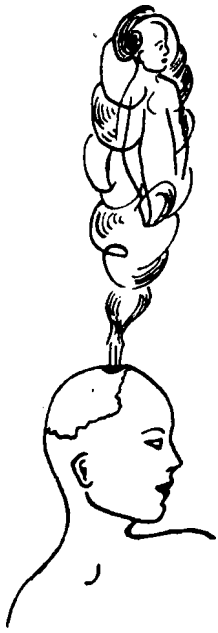
I then came to the conclusion that she (my wife) is waiting for me, and that eventually we shall be together again. . . ."

The present writer knows exactly what the critic is thinking and what he is justified in thinking. It is this: "Why is it, in so many of these cases, when the projected entity is about to embrace a loved one, the experience comes to an end?" I feel the answer to this question is that the intensity of emotion incites the process of interiorization. This has been fully discussed in *The Projection of the Astral Body*.—S. M.

Here is an odd case, fairly recent and well authenticated.

THE DRIBBELL CASE
Interiorized Through Hole in Skull.

A short time before his death, in February 1938, Mr. Alexander L. Dribbell, of Carshalton, Surrey, sent me a copy of an experience he had and had written down at the time. Mr. Dribbell was so well known in psychical research circles, being a close friend of Harry Price, that he needs no introduction to many readers. He wrote:



A most desirable point of exteriorization and *especially interiorization* is the sagittal suture on the crown of the head where the two parietal bones articulate. This point *appears* like a hole to the projector.

"Been ill nearly three weeks, very weak and feverish. . . . Felt myself dropping out of bed on the left side. . . . Seemed to be wrapped in cotton-wool. . . . Got up, took two steps forward to reach electric light switches and turn them on. To my great surprise no lights appeared. Saw plainly the door in front of me; the silver mottled paint on green background. Reached out for stick standing next to bed (or its etheric counterpart) and knocked at the door. No sound resulted.

Became alarmed. Tried again; same result. Swung back the stick as far as I could and banged at the door with all my might, but tremendous force seemed to neutralize my efforts. By this time I realized what had happened, but vaguely. I did not want to go yet; too much work to be done. . . . Now was thoroughly alarmed.

Shouted my wife's name—no sound came. Tried several times more; no result. Had an overwhelming desire to get back to bed. All of a sudden was pulled, or rather sucked, back into my body through (as it seemed to me) two holes on top of my head.[1]

Woke up shouting for my wife and with a terrible pain in my head, which lasted for about ten seconds. Then felt quite normal again. . . . Not a very interesting experience, perhaps, to others, but a plain statement of fact. . . . Made up my mind, if I am ever again out of my body, not to get panicky, but to ask my guides to take care of me. I'll write you further if there is a sequel. . . ."

[1]It may be recalled that Dr. Beth saw a cleft in his skull, through which he re-entered his body.

THE MATTIESEN CASE, NO. 33

A Complex Case.

In presenting the following complex case, I originally intended to offer a few comments, insert a few words parenthetically, and break up the material into paragraphs, in order to make it more comprehensible to the reader. But on second thought I have decided to present it word for word from the pen of the translator, and not risk the possibility of giving what may perhaps be a misconception on my part.

The case is recorded by Dr. Emil Mattiesen, the well-known German researcher, which he labels *Case Number 33*.

The subject who, according to the painter P. E. Cornillier, was both critical and judicious in observation and judgment, describes the following strange occurrence: At the age of eleven, during a state of 'unconsciousness', caused by a blow on the head, he experienced the distinct sensation of an 'excursion', or emergence, which had occurred to him during his earliest childhood—at the age of eighteen months. He says:

> "I had become a very small child again, a baby; and this baby was lying on a bed in a room which was unfamiliar to me. But, strange to say: although this baby was *myself*, I saw it and looked upon it as an object *outside of myself* and down below me. That which IT saw and perceived *was another self*—in the room, near the ceiling—but *another myself*, with consciousness and perception, which knew that this little body on the bed was his own."

The narrator then describes a band or 'cord', consisting of luminous points between the body and the ego outside it; his noting the furniture in the room; his consciousness of the fact that the walls, ceiling and doors would be no hindrance for this '*myself*'; finally the perception of two persons in the room: an unknown man and the observer's mother. As the latter approached the bed and snatched the body of the child into her arms, he felt *irresistibly drawn* by this child-body, and—his consciousness of the scene faded away. He felt something similar to a violent discharge along the spinal cord and—opened his eyes. The *memory* of this *memory vision* had not grown dimmer with time but remained vivid and distinct in all details. Questions put to the father had brought information that, at the time the boy was eighteen months old, the family had actually inhabited a room resembling that seen in the vision; the boy had had a severe attack of croup—the laryngotomy had been unsuccessful and the physician had given him up. He told the mother so, and that was the scene which had been re-enacted and which the boy had seen and the man remembered.

THE RIGGS CASE
Active While Incapacitated.

This is another simple case, but the very circumstances under which it was sent to me force me to class it as valuable testimony. The subject knows nothing whatever about the phenomenon. She was given my name and address, and was asked to write and tell me of her experience by a second party to whom she had told it at the time of its occurrence. She refers to the present writer as 'madam', indicating further that she has not read any literature on this subject. We have omitted the names of places from her letter, and we may call her Mrs. Katheryn Riggs. Actually the lady lives near Sydney, Gloucester, Eng. She writes:

"Dear Madam,

I have received a letter from a sister who lives at B——, and is a member of the C—— Order there. She gave me your address and asked me to write you and tell you of my experience. . . . Some few years ago, I was a patient at G——, I——, and was prepared to undergo a very serious operation. I was flat on my back and could not move—could not help myself in any way. . . .

One day another patient was brought in, operated upon, and placed in a ward some distance from me. . . . Her moans were pitiful and during the night I felt I wanted to go to her and say something to comfort her. *I felt myself leave my body.* I left that body in the bed and went down the ward to her side. I spoke to her for a little while, and then said: 'I must leave you now or my body will be cold.' I then went up to my own bed and saw my body lying upon it. . . . *I entered my body through my mouth!*

I told the sister about it later on, and she was very interested and said she would take me to see the other patient when I was able to go. . . . When she did so, as soon as we saw each other we both knew we had met before. . . . Then the woman said: 'Oh—now I know you—you are the one who came in here to cheer me up that night after the operation when I was so ill.' The sister was so interested in all this, because she knew I had been too ill to move at the time. I was about fifty years old then. It seems so very strange. I hope my letter is of interest to you. . . ."

THE KELLEY CASE

The following account, entitled "My Rendezvous With Death," was originally sent to *The Aquarian Age* monthly magazine by Mrs. Kelley, wife of George W. Kelley, M.D. "Every statement in the

narrative occurred exactly as the doctor related it." The experience is necessarily summarized here. He says in part:

"I was living in Cleveland, Ohio, during the winter of 1902-3. Early in January I became a victim of typhoid. On a Friday afternoon, with the weather registering zero and my temperature reaching 104 degrees, I contracted a chill. My wife put me to bed. . . . I had been ill about three weeks, when I had a most peculiar experience. Before I go further into this, however, I want to make it clear I had not entered the field of investigation of psychic research, although I had always been intensely interested in anything that had a tendency to give me a better understanding of things spiritual. This experience did not come to me by a process of concentration. I was *perfectly conscious* at the time it occurred. . . . Early one morning my temperature suddenly dropped from 104 to 95 degrees. The doctor and the nurse were present at the time. They saw me draw what they supposed to be my last breath; tests for life were made. The doctor then pronounced me dead. . . .

There was a momentary darkness, a void, then I became aware of another presence in the room. Beside me stood a beautiful young girl, whom I recognized as my wife's sister. I was certain of her identity, although I was seeing her for the first time. She had passed away several years before.

'Come with me, George,' she requested, and started from the room.

I followed, passing close to the nurse and the doctor, who were working over my body. I tried to inform my wife of my safety while absent, and to assure her that I would return. I found communication impossible. I touched her, but she seemed unconscious of my presence.

Suddenly I realized that she thought I still occupied that inert body which was lying on the bed.

All this took but a moment's time as I was following my companion from the room.

Then an amazing thing happened. I became aware of a sudden, swift movement. I knew, then, beyond the shadow of a doubt, that my soul, free from the physical body, was about to enter another existence, entirely different from its existence on earth. I was experiencing what is known as death, but what, in reality is transition.

At this time, I realized that death was no longer a thing of fear and mystery to me. . . . All this did not come to me slowly, but burst upon me suddenly, bringing me conscious knowledge and genuine relief.

It was a brightness without glare. I halted and looked about me. 'It is exquisite,' I said.

'Yes,' my companion answered. We entered a park, where men and women stood about, singly and in groups. They were beautiful in their glistening soul-bodies. I found myself face to face with strange people, of whom I was one, yet quite apart from them. In this park the trees, shrubs, and flowers were perfect. Not a dead or dried leaf among them. I cannot describe the feeling I had at that time, any more than I can describe that bright, yet ethereal light—intense, yet without the glare or the heat of the sun.

For a time the exquisite beauty of my surroundings held me enthralled, and I paid little attention to my companion. I stood looking about me, eagerly drinking in all this ethereal loveliness. . . . My companion immediately led me across the lake, but avoided the park, which could be dimly seen in the distance. As we entered the room where my body lay, my companion slipped quietly away.

Darkness and oblivion claimed me once more. When I awoke, I was in my bed, with the nurse bending over me, testing my breathing. I had been out of the body twelve hours. I immediately related my experience to my wife, and to the mystified nurse, going over every detail of my mysterious experience—'My Rendezvous With Death'. . . . After weighing all the evidence of this most unusual experience, I can say that it is, perhaps, as incomprehensible to me as it is to you. But the knowledge I gained at that time assured me of a future life."

THE D'ESPERANCE CASE
"I Know That It Was Not a Dream."

This account was recorded by the remarkable medium Mme d'Esperance. She was lying upon a sofa, one Sunday morning, during a convalescence, reading a book. Her thoughts wandered from her reading and centred upon an entirely different matter, and she felt a curious sensation of fainting.

Then—"the pages of the book became strangely indistinct. Everything grew dark and I was sure within myself that I was about to be ill again. . . . But the weakness passed away almost at once. . . . I looked at my book—queer how far away and indistinct it seemed. I had moved away from the sofa! But there was someone else upon it who was holding the book! Who could it be? How wonderfully light and strong I felt! For the first time I knew what it means to LIVE. . . . How strange—the room looked so small, so shrunken, so dark. And the pale form on the sofa—who was she?

There was something about the woman lying there so quiet; I thought I recognized as though I remembered having known her. . . . I moved toward the window. The walls seemed to approach—to disappear—but whither, I could not say. . . . I then saw 'a friend', and was removed into a strange region, and long seemingly symbolic experiences and conversations cleared up questions which had previously occupied my mind.

. . . I had a strange feeling—like a strong pull—and in vain I sought to free myself from its power. . . . The walls of the room again seemed to approach and recede. I walked through what seemed like a sort of *haze*, then stood with the same feeling of unreality, while I observed the woman who still lay there with the book in her hand—sleeping or dead. . . . I knew now that this was *my* form, that it was a prison out of which I had escaped, and that I was now returning to captivity.

The earlier feeling of pain, faintness, and weary oppression took possession of me—and then I was again conscious of lying upon the sofa with the book in my hands. When I opened my eyes everything around me was unchanged. How long I had been 'away' I do not know. . . . Some may say that I dreamed this; that is of no importance to me, for I *know* that it was not a dream. . . ."

THE JAMES MARTIN CASE
Projected by an Accident.

When I first recorded this account the subject was living, and I did not use his name for several personal reasons. However, he has now passed away, and I here state the real name of the man involved—James Martin, who for many years was a prominent figure in this community, having held several positions of trust, and was at one time chief of police. I repeat the case, however, as given formerly:

"A neighbour, a man of seventy, whose present home is within sight of where I write this account, related an event to me. . . . He had hitched his team, one wintry day, and gone into the country after a load of firewood. On his return he was sitting atop the loaded sleigh. A light snow was falling. Without warning, a hunter (who happened to be near the road) discharged his gun at a rabbit. The horses jumped, jerking the sleigh and throwing the driver to the ground, head first.

He said, when he told me of the accident, that no sooner had he landed upon the ground than he was conscious of standing up, and of seeing another 'himself' lying motionless near the road, face down in the snow. He saw the snow falling all about,

saw the steam rising from the horses, saw the hunter running toward him. All this was very exact; but his great bemuddlement was that there were *two* of him, for he believed at the time that he was observing all that occurred from another physical body.

As the hunter came near, things seemed to grow dim. The next conscious impression he had was of finding himself upon the ground, with the hunter trying to revive him. What he had seen from his astral body was so real that he could not believe that there were not two physical bodies, and he even went so far as to look for tracks in the snow, at the place where he knew he had been standing."

[In this connection I call the reader's attention to the case of E.K., related elsewhere in the book, who had a somewhat similar experience as a result of falling upon his head.—S.M.]

The following case presents several points of interest—

THE LAUFMANN CASE
Apparently Dead Two Days.

For almost two days Mr. W. A. Laufmann was apparently dead. He was staying at the time in Omaha, being a travelling salesman. He states that he was conscious of something like a fleecy ball releasing itself from his physical form. When exteriorized, the 'fleecy ball' expanded into the shape of a man, but a man almost three feet taller than his physical form!

"I was standing there in the middle of the room," says Mr. Laufmann, "and distinctly saw my dead body lying upon the bed. . . . I started to leave the room and met one of the physicians, and was surprised that he said nothing to me, but since he made no effort to stop me I walked out into the street where I met an acquaintance of mine, Mr. Milton Blose.

I tried to greet Mr. Blose by hitting him on the back, but my arm went through him. . . . It was impossible for me to attract his attention. . . . I saw that he went across the street and looked into a shop window where a miniature 'Ferris wheel' was on display.

Returning to the hospital, Mr. Laufmann went through the door of the room where his physical self lay, and there he saw the doctors standing over his corpse discussing the case.

One of the doctors tried the experiment of applying an electric current to my feet, and although I was standing outside my physical body, in the centre of the room, I felt it (the electric current) with intense agony . . . and I knew momentarily that I was back in my body again."

Mr. Laufmann claimed to possess a testimonial letter from Mr. Blose verifying the fact that the latter actually had been in Omaha at the time, and had walked down the street and stopped to look at a 'Ferris wheel' in a shop window.

The following case, though simple, is direct and impressive.

THE RAMEL CASE
A Case Recorded by Flammarion.

Camille Flammarion recorded the case which follows. It was furnished to the great French astronomer, in writing, by the subject, Mr. M. J. Ramel, on 1st November, 1920. Mr. Ramel was a financier living in Geneva, who several times had been the victim of heart attacks, at which times he fell into a peculiar stupor. Said Mr. Ramel:

"Once during such a stupor, I heard all my folks talking around me, *but I was not I*—that is, I was not in my physical self. . . . I myself was standing at one side, erect and in a white fluid-like body!

I could see the sorrow of those who were exerting themselves to awaken me. What I mean is, they were trying to awaken my physical body. As I stood there, observing this, I had this thought: 'Of what use is this miserable, outworn shell, which they are now trying to bring back to life?'

But as I realized the deep sorrow they were experiencing over my condition, I became possessed of a strong determination to return to them, and arouse life in that physical body . . . and with that thought, I did so, and became physically active again.

And yet it seems to me that, had I desired to do so, to have willed not to return to the physical, I could have remained in the Beyond. . . . Yes, I have seen the door open just a little way, but I cannot say what was behind it."[1]

THE MARCINOWSKI CASE
Fright Produces Exteriorization.

Although I have captioned this "The Marcinowski Case", actually the experiences of three different persons are recounted:

[1]It is interesting to observe that the second experience related in the case of Mr. Hymans is credited to heart failure, and both subjects saw, while projected, anxious mortals working over their physical counterparts.

first, an experience which occurred to Dr. Marcinowski, the well-known nerve specialist, followed by two others which were, later, told to him by other persons.

Dr. Marcinowski tells of his experience in astral body disengagement during the overturning of a bicycle on which he was riding. Attention should be given to the fact that the shock of striking the ground, as the cycle overturned, was *not* the cause of the exteriorization, as one would naturally suppose. The doctor was exteriorized, looking on, as the accident took place, and saw himself in it; that is, he saw his own physical self in the accident.

It appears that the exteriorization was induced by *fright*. As the doctor was riding along, he suddenly saw that his bicycle was about to collide with an obstacle. The obstacle was, as he says, "seen just too late". Instantaneous fright seized him and at the same time he "noticed something very strange". He continues:

> "My consciousness found itself *outside* my physical body and remained about two feet distant from the spot at which I was at the moment when the terror seized me. In comparative calm and quite distinctly I saw my physical self from where I was, just behind. I saw my back and the back of my head and the rear wheel of the bicycle, saw the whole (that is, my physical self, on the bicycle) pitching over headlong."

As Dr. Marcinowski, from his exteriorized position, was actually observing the accident in process, that is, actually watching his physical self going headlong he:

> "realized that a serious fracture of the skull was inevitable. . . . And yet, at the same moment, in my consciousness outside my physical body, the idea was given me that this result must not be and would not be. . . . Out of this clear conscious thought and feeling the overturning (of the bicycle) was so guided that only a splitting of the pelvic ring at the symphysis ensued."

It is evident from the foregoing that Dr. Marcinowski personally believed that his thought—that a skull fracture must not result—was instrumental in so guiding the fall as to avert it. Some of us might question this, even credit it to imagination; but be that as it may, the fact that Dr. Marcinowski was exteriorized appears evident.

Inquiring into this matter of exteriorization further, Dr. Marcinowski had a report from a lady who was nearly drowned, Miss Nora Alexander. She stated that she felt as if being bathed in a stream of golden light . . . and the next moment she *shot forth into the air*, from which position she could see her own physical body below her, being tossed about by the waves . . . but she herself was something quite apart from that physical body and had no sympathy for it. . . .

In the other case reported to Dr. Marcinowski a patient had

to have some teeth extracted, while confined to her bed. After awakening from the anaesthesia she told the bystanders that she had not been asleep, but conscious, and outside her body, watching the process of extraction. She had felt no pain until coming back into her physical body again. . . .

This reminds us of the account by J. A. Hill, concerning a Miss Hinton. The young lady had been chloroformed for the purpose of having some teeth extracted. Delay in recovering consciousness caused great alarm, but when she *did* awaken, she said that she had been *hovering above her physical body,* and that she had tried in vain to speak to those present. . . . Supposing herself dead, she wondered why she was not being 'judged'!

The next case is very similar in general content.

THE GRIGGS CASE
Projected During Childhood Illness.

Under date of 26th March, 1938—a few weeks before her death—the well-known Pearl F. Griggs, of Daytona Beach, Florida, sent me this account. It appears to be a bona fide out-of-the-body experience:

"The first occurred when I was eight years of age. I was very ill with measles at the time. . . . The family bedroom was a long room, with my bed at one end of it, and at the other end that of my father and mother, and the cradle of my baby brother. . . . I remember how my mother gave me my medicine and sat beside me until I dozed off . . . in the middle of the night. . . .

The next thing I knew I was *wide awake* and *I found myself up near the ceiling.* . . . I was in the air over my parents' bed (at the other side of the room) and was looking down upon them. That picture is still etched clearly upon my mind: the dim light of the kerosene lamp, turned down; mother and daddy in their bed; my little sick brother in his cradle beside her (mother's) bed. . . . I can so well remember the wonderment I felt at being able to look down upon them like that. 'Oh my poor little mother,' I thought, 'you are so exhausted from your housework and the care of your two sick children.' (My little brother, in the cradle, also had the measles at the time.)

I slowly recovered my health and was in time quite well again, but so many times since have I thought of that experience. For years I wondered how I could be up near the ceiling like that, wide awake, seeing everything below me. . . . I have always

imagined that I came near 'passing away'. . . . I never was able to understand how the experience occurred. . . ."

THE SWOBODA CASE
Hurled Into Her Physical Body.

This is one of several experiences related by Fräulein Sophie Swoboda, which I have translated from the German. One day Sophie had a violent headache and, lying down upon the sofa, fell fast asleep. *While in the sleep state she became awake* and noticed that her mother was quietly leaving the room; in fact it was the mother's leaving which seemed to awaken her.

Sophie noticed that she no longer had the headache, and that she was feeling quite light. . . . Arising from the sofa, she followed her mother to tell her of the improvement in her condition. Reaching her mother—who was now sitting, knitting, beside her father, who was reading aloud—Sophie observed that they did not see her.

She stood there beside her mother and father quite unnoticed, although she could see everything that they were doing. After a time, her mother set aside her knitting, arose and went back into the room where the sofa stood, being somewhat anxious about her daughter's condition.

Although Sophie tried, she could not make herself perceptible to her mother. . . . *Then she saw herself lying upon the sofa.* Her eyes were closed and she was pale and corpse-like.

In another moment Sophie felt herself actually *thrown* back upon the sofa, into her physical body. She said it was as if she had been thrown or hurled back with a blow. It was with great effort that she was able to open her eyes.

She tells how she amazed her parents by repeating word for word the very text which her father had been reading, and giving them an accurate account of their conversation—although physically she had been asleep—three rooms away, with the doors between them closed.

In another place, Fräulein Swoboda tells of being exteriorized from her physical self, and of being seen by a percipient who observed, not only the inert material body, but the projected double at the same time.

The account states that Fräulein Swoboda was sitting on a sofa beside a friend, Frau B——. They were listening to Irma (Frau B——'s daughter) playing the piano, which was on the opposite side of the room. As Fräulein Swaboda leaned back and closed her eyes, she had the experience of crossing the room and standing beside Irma at the piano.

She noticed that the hostess, Frau B——, was looking at her in amazement. . . . Then, to her own amazement, Fräulein Swoboda saw that her own physical self was still sitting on the sofa with closed eyes. . . . While standing there, Fräulein Swoboda noticed that Frau B—— kept looking first at the body beside her on the sofa, then at the double standing at the piano, as if in great bewilderment.

Fräulein Swoboda hurried back to her physical self and, as her eyes opened, she began to tell of her experience, which was verified by Frau B——, who told her how she had seen both Fräulein Swoboda's bodies simultaneously—the one upon the sofa and the one standing beside the piano.

THE MANSTEAD CASE
Astral Somnambulism.

In *The Projection of the Astral Body*, written some twenty years ago, we said:

"Just as there is somnambulism (commonly called sleep-walking) of the physical being, there are also persons who, while asleep, walk about in the astral body. This I term 'Astral Somnambulism'. It is a state of unconscious projection more advanced than the unconscious, immotive state. It is the state where the phantom is liberated from catalepsy but remains unconscious, and is far more common than is generally supposed.

During sleep . . . many travel in the astral body, but never become conscious while doing so, consequently they never realize the fact. . . . When consciousness does intervene, it comes, in most cases, while the subject is either standing cataleptic or is astrally somnambulating. . . ."

The case of Mrs. Manstead illustrates what we have just said. 'Mrs. Manstead' lives in England, but asks anonymity:

"I had not been feeling well and was taking a few days' rest in bed. . . . Early in the afternoon *I awoke to find myself walking through the hall which adjoined my bedroom. . . . I was half-way down the hall when I woke up.* . . . 'Of all things!' I said to myself, '*I have been walking in my sleep!* I surely will catch more cold. I'll have to get back to bed right away! . . .

I turned around and went back, and as I passed into my bedroom through the open door, I was shaken with amazement —there I was still lying in bed! . . . Naturally, I had supposed until this moment that I had been walking in my natural physical body while in sleep. . . . I can never tell you the wonderment which came over me on viewing myself there in bed. . . .

I was so real that I kept feeling myself to make sure that

this was not a hallucination or something. . . . Well, I finally decided, this must be my spirit . . . but it can't be because it is solid. . . . Oh, I am dead!

I began to think over my predicament. . . . While I did not see my mother—who had passed away about fifteen years before—I felt her presence near me. . . . Well, after the first shock of finding myself dead, or rather *still alive*, I bucked up courage. I remember saying to myself, 'I'll stand here at the bedside and if I am still here and the children do not see me when they come home from school, then I am dead for sure,' . . . and I kept feeling my arms and saying to myself, 'it is so strange—I am alive—yet I am dead—yet I am alive and solid'.

The thought of what a shock it would be for my little family to find me dead, and the worry of how they would get along without me, made me sick at heart. . . . 'Oh why did this have to happen? Oh, I did not want to go yet! Please let me go back,' I wailed. . . . All such thoughts kept crowding through my mind. . . . Then I remembered falling or gliding sideways, and struggling to get back into my body, which was like being put into a case. . . ."

The next is a war case:

THE ROSSEAU CASE
A Soldier, Exhausted and Hungry, Projects.

The name of the subject in this case was not given. I caption it "The Rosseau Case" merely because it was translated for me from the French by my friend, the writer, Victor Rosseau. The subject, a soldier says:

"We left Monchiet in the afternoon, and, after a dreadful march along a muddy road, mixed with melting snow, we reached Beaumetz in the night. A short halt, and we started for Vailly, on the firing-line. We entered a trench about a mile long, which seemed to us interminable. The liquid mud was up to our knees. The frozen rain made it impossible to see.

Finally, we reached the spot where we were to relieve a French battalion. We were in one of the worst of the trenches. H—— and I were chosen for guard duty at the same time. We were so fatigued that we had not the strength to curse our bad luck. We were prostrated and frozen to the bones, starving with hunger and with nothing to eat.

There was no possibility of lighting a fire and not an inch of dry ground on which to sit; no embrasure in which to light a pipe, to stave off the pangs of hunger. Neither H—— nor I

would have thought before this time that human beings could suffer so much.

Several hours passed for me in this horrible situation, and then everything changed in an unforeseen manner. . . . *I was conscious, absolutely conscious, of finding myself outside my body.* I knew that this was I—a real and conscious spirit—literally freed from the corporeal organism. . . . From without, I examined my wretched body attired in green-grey, the body which had formerly been my own. But I looked at it with complete indifference, as if it belonged to another. . . . I knew that my body had to suffer in an atrocious manner, but I, that is to say, my spirit, felt nothing.

As long as I remained in this state of existence, it seemed to me that it was a perfectly natural happening. It was only when I re-entered my body that I was convinced of having gone through the strange experience. Nothing could destroy my absolute, certain, and intimate conviction that on this night my spirit was temporarily separated from my body. . . ."

THE MARKS CASE
Rigor Mortis and Thought Forms!

The subject of this case requests that I keep her identity from the public, for reasons which are obvious, such as her unhappy married life, the fact that she lives in a small town among scoffers, etc. The name, Mrs. Mary Marks, therefore, is fictitious, but the object, an elderly lady, now lives in a Nebraska village. She states that she has had several astral projections.

"I was living in Denver," she said, in telling me of her first. "I was twenty-four years old and married, but very unhappy. . . . At the time I was seriously ill and lying at the point of death. . . ."

To my question: "What was the nature of your illness?" Mrs. Marks replied:

"The doctor thought I had an abscess in my stomach, but I believe I had been poisoned. . . . One afternoon the nurse went to her room to rest, and a short time after I had been left alone I was certain that I was dying."

Question: "Did you desire to die, on account of your unhappiness?"

Reply: "No—not at the time—it was involuntary, the sensation of dying came over me on its own account. . . . I could feel my feet grow very cold. . . . I began 'locking' up. . . . My jaws set. . . . I could not speak and I could not move, but I was wide awake. . . . It may have been rigor mortis; whatever

it was it extended all over my body. I actually thought I was dead. My feet were turned downward and my hands curled up. I wondered what would become of me—if I might be buried alive, or rather while conscious.

Then I *floated out of my body* and started turning round, end for end. I looked down at my body and it appeared dead. For myself, I was floating horizontally, in a similar position to the body on the bed, but at least eight feet away from it and three feet higher. . . . I rested easily in the air. . . . At one side of me was a great sea of whiteness which seemed to be rolling in to wash over me. . . . I felt icy cold.

Presently I heard words spoken, but no sound. It was more like hearing without ears, but that does not clearly explain it. I saw no one, but heard the words: 'Now you have your choice—you may go, or you may stay'.

I thought over the cruelty I suffered every day and of all my sorrows and why I would as soon *go*. . . . Then I thought of my mother; she might need me! My sister had died a short time before, and I feared that mother would not be able to bear it. . . . In a short time I floated over my physical body and sank down into it. I seemed to go in through the pores of the skin. . . . In a little while I grew warmer, my jaws loosed. . . . In about three days I began to feel better and the peculiar illness disappeared. . . ."

Question: "You were clearly conscious while out of your physical body, and you now recall the experience clearly?"

Reply: "I was wide awake, before, during, and after the occurrence. I wrote it all down in my diary afterward."

Question: "How long did the experience last?"

Reply: "About half an hour."

A few other items of interest may be mentioned in connection with other dissociation experiences of Mrs. Marks: She once found herself in a state of catalepsy, at which time multitudes of events in her life passed in review; events long forgotten passed vividly before her. She states that she has seen people in the spiritual world while exteriorized. Sometimes they talked to her and at other times ignored her presence. Once, while *out*, she heard her dead brother call her by a name he used when she was a child, and "a great light came in front of me and I saw him there alive . . . but as he spoke a 'jolt' came in my right ear."

The present author's opinion, after years of experience, is that in many of these instances the forms seen are thought forms, or *representations* of spirits, common to and generated by some unknown process, in this etheric area surrounding the material world, but I cannot go into that matter at present, except to relate an example from the testimony of Mrs. Marks, while we are studying her case.

On one occasion, while *out*, one of the forms which Mrs. Marks calls *spirits* appeared to notice her presence . . . but eventually

> "a spirit woman kept following me and trying to annoy me. She appeared weak and frail. . . . Growing tired of her annoying me I said, 'I'm going to get rid of you'. . . . I made a *sign* and gave a command which I had been taught to ward off evil. . . . She shrivelled up like an old apple, first collapsing and falling over at the waistline. . . . The last I saw of her was that she looked like a few ashes."

It may be merely coincidence, but the day when Mrs. Marks had the projection and banished the *form* to *ashes*, was Ash Wednesday, and she had been persistently thinking of the significance of that day. There is the probability that Mrs. Marks was annoyed by some thought (desire—derision—repentance, or the like) associated with Ash Wednesday, and a *thought form* persisted to annoy her while she was in a sphere of psychic activity where it could be seen; and, when banished, it turned into *ashes*. That, of course, is merely speculation.

I conclude the Marks account with another of those curious cases in which the subject claims to have been exteriorized and conscious, while the physical counterpart is active and unconscious, as in the Hendry Case and the Stone Case related elsewhere.

> "One afternoon I had to go to town," Mrs. Marks continued, "and I suddenly realized that my physical self was no longer a part of me, but was walking along in front of me, and I, in my conscious *other* body, was compelled to walk along a short distance behind. My physical self kept right on going, and my thinking self followed, observing everything from behind. . . . *We* went into the grocery store. My physical self, in front of me, stood at the counter and ordered the list of goods
>
> I saw it reach down and open my purse and pay the grocer and saw him get the change, and many other details, as well as hearing everything which was said by each of them, though I was apart from the myself which was doing the talking. . . . I followed behind my physical self all the way home, as someone apart from it. . . . I swear it happened, but I cannot explain it."

The next case is of an entirely different character:

THE ROYES CASE
Pain When In, Peace When Out.

Mrs. S. Royes, who resides in West Haven, Connecticut, states that she has had experiences out of her body all her life, but "it is not something which I learned to practise as an art. In fact I

doubt if it would *work* for me that way. . . . I just take it simply as something which occurs, just as anything else that occurs. . . . I have had such experiences from time to time as far back as I can remember."

One of the questions I asked Mrs. Royes was: "How far from home do you remember having projected?" To which she replied:

> "I once felt very anxious about a friend of mine who had not written to me as regularly as usual. . . . I concentrated on her, and in a few moments found myself looking at her in her home, all of four hundred miles away. I saw she was in good health, but worried and overworked. . . . I returned to my room and body and later wrote and told her not to worry so much."

While I feel there is the possibility this experience could have been a type of clairvoyance, it could also have been instantaneous distant-point projection, as described elsewhere. I asked Mrs. Royes: "How did you know your friend was overworked and worried?" I knew the answer but wanted to see what she would reply.

> "I knew," she went on, "because when I am out of my body I *think with my spirit body—I sense things with my spirit—I know things with my spirit.* . . . I see my physical body in the chair, or lying on the bed. That body is to all intents and purposes dead, there is no feeling in it. . . . My entire feeling is in the real ME which is outside, and that is the ME that *knows things instinctively.*"

Mrs. Royes tells of an experience apparently caused by great pain:

> "In a hospital bed . . . I was *not* under the influence of an anaesthetic, and was conscious of intense pain. . . . I sought comfort in prayer. After a few moments I found that I had *got out of my body, left it lying on the bed, and floated up into one corner of the room.*
>
> I remember thinking to myself, 'Well, at last I have escaped from that awful pain'. I saw a nurse come in and look at my body. She ran out of the room again, returning soon with an intern and another nurse. . . . I seemed to feel remorse at the anxiety they were going through. . . . I came back and they were apparently satisfied, after working on me for some time, that I was well again. . . ."

Three of the subsequent questions I asked Mrs. Royes were: How did you re-enter your body? Did you have pain again on re-entering? Did you have any knowledge of spiritualism in general? To which she answered:

> "I was in pain up to the time I left my body. I felt quite happy and at rest when I found myself outside my body. When I saw the excitement of the nurses over my limp form I thought to

myself, 'I wish I could get back and relieve their anxiety,' and with that thought I did move back again. . . . This was before I had any knowledge of spiritualism in general, aside from my personal experiences, which I did not connect with spiritualism. . . ."

THE ROGERS CASE
Projection Associated With Healing.

It is generally thought that many of our famous healers, such as W. T. Parish, Schlatter, and several others, visit their patients spiritually, although in many instances both patient and healer are unaware of the fact. That, I say, is generally believed. Recently Mr. George H. Bruce, of Johannesburg, South Africa, himself a healer, informed this writer that his predecessor in the mission, M. R. Zeederberg, claimed to have been aware of leaving his body and projecting to patients, while many of the latter claimed to have seen him.

The theory is not that the projected healer goes consciously to work, manipulating his patient, or speaks magic words, or makes magic gestures, but that his spiritual body—charged with some subtle healing force—when projected into the presence of the patient, imparts that essence to the spiritual body of the patient, which in turn affects the physical body.

In the following case, at least, there is strong evidence that projection of the spiritual body *was* associated with a *cure.* The subject, Mr. Garth Rogers, of Stevens Point, Wisconsin, is not and does not claim to be a healer. Said Mr. Rogers:

"My wife had been ailing for several years. . . . On this particular night I had retired with a feeling of fullness in my lungs and throat and was quite concerned that it might develop into a bad cold. . . . I awoke in the early hours of the morning and heard my wife groaning in her sleep. I started praying for her health, using a prayer I had used before. As I was praying that she be made well something happened to me. . . .

I felt a tingling sensation coming over my entire body. It started lightly and grew more and more intense until my whole body fairly 'buzzed'. Soon a roaring sound came in my head. . . . I began to shake inside. . . . I thought I would shake apart, that my teeth would be loose . . . the bed felt to me as if it were shaking so much from the vibration of my body that I would awaken everyone in the house. . . ."

[I will interrupt Mr. Rogers's account momentarily to state that the subject usually imagines this vibration is in his physical body, although that body usually is motionless.]

"The intensity grew to the point where I thought I would have to grip the bedding to hold myself in bed. . . . I recall how I reasoned at the time that I was going through a sensation which must be similar to a man being electrocuted. . . . Just when I thought I could stand it no longer, the sensation suddenly stopped! *Instantly I shot forward into space.* . . . I hung suspended there. . . . I had the most peaceful and carefree feeling I ever had in my life. . . . All was semi-darkness around me, but I sensed everything as it was. . . .

All around me suspended and floating in *nothing*, were the most beautiful symbols imaginable, and although I made an effort to remember them, my memory retained but four or five. . . . Some were diamond shaped, the outer part of one colour and the centre of another colour. Others were round, while several smaller ones were differently coloured in the centre. . . . In my effort consciously to register everything about me, and at the same time figure out what I was doing suspended in the air and wondering what was the meaning of it all, I, all at once, became very nervous. . . . Then I felt something pulling me downward and when I hit my physical body, I seemed to bounce. . . . It seemed to me as though I bounced several inches. . . . Then, to my amazement, I turned completely around inside my body—revolved from head to foot. . . . This unique experience and sensation so startled me that I was actually panting and out of breath when I raised myself physically. My heart was beating like a hammer. . . . It was the strangest sensation I ever experienced in all my life, but passed off in a few moments. There was no trace of my own trouble . . . and from that very time my wife's health improved and she has never had a sick day since. . . . I want something besides a cold-blooded 'scientific' explanation for what happened to me! . . ."

While we are on this subject of projection and healing, I quote from an article by Mr. Bruce, whom I mentioned at the beginning:

"I knew Mr. Ferneyhough of Maritzburg, a man seventy years of age, who used to leave his body at night. . . . One night he visited a woman who was dangerously ill. . . . She saw an old man entering by the doorway and he came up to her bedside. . . . Offering a prayer, he laid his hands upon her. Her pains went away and she fell fast asleep . . . and she was cured!

A few months later, at a little assembly of people, she recognized this old man as he entered the room and hastened to greet him.

'You are the one,' she said, 'who came to me and healed me when I was so ill!'

'And you are the one,' answered Mr. Ferneyhough 'whom I visited in the watches of the night and wondered whose home I had been to.' "

The case which follows—though somewhat morbid and dramatic —nevertheless contains several points of great interest.

THE VERA ROGERS CASE
Obsession?

In presenting this case, I realize that many may object to such testimony on the ground that a subject in her abnormal state of mind cannot be regarded as a reliable witness. But Mrs. Rogers tells what occurred to her *from within*, and I feel that the case is not only of interest, but valuable, and in many respects enlightening.

Those desirous of making further studies along this line should read (although in parts it is gruesome reading) *The Maniac*—a realistic study of madness from the maniac's point of view (an American edition of which was recently brought out by Dr. Hereward Carrington). Two other admirable works along this line are *The Mind That Found Itself*, by Clifford W. Beers, and *Asylum*, by William Seabrook. Mrs. Rogers gives me permission to use her name, and states that the other persons herein mentioned are real persons; however, I have had to abbreviate her account greatly.

"This, is the first time I have tried to explain my experiences in writing" says Mrs. Rogers, "and it seems difficult to do. . . . It is so much easier to tell it. . . . In fact there are many details I cannot even now form into words. . . . Since you have asked me to confine my story as much as possible to the details when I was out of the body, I am forced to omit much of what happened. . . . My experience lasted five weeks. . . .

. . . It was on 20th January, 1924, after I had spent most of the day attending services at the Congregational Church in Ventnor City, New Jersey. . . . The only sign of illness at that time was a rather run-down condition. . . . At three o'clock on the following Monday morning . . . I awoke from sleep. . . . *In a moment something snapped inside my brain.* . . . I walked around the bedroom trying at intervals to sleep again, but could not.

My first thought was that I had a nervous breakdown. . . That condition lasted three days and each morning, at three o'clock, I awoke with the same peculiar feeling. . . . Finally, after nothing more could be done for me at home, I was taken to the home of my sister and her husband, Dr. and Mrs. Henry Ritter. . . . They lived about five blocks from our home in Ventnor City. . . .

Dr. Ritter was a graduate of Jefferson Medical College, Philadelphia. Later he became a neurologist, and was one of the faculty at the Battle Creek Sanatorium for about seventeen

years. His wife was a graduate Dietitian of the same Institution and also was on the faculty for a number of years. . . . After that they lived in Atlantic City. . . . Then Dr. Ritter became interested in psycho-analysis and later in psychiatry. He was also a member of the faculty of the psychopathic hospital at Ann Arbor University, Michigan. . . . With all his experience, Dr. Ritter told me (later) that he had never witnessed such a remarkable case as mine.

My husband engaged a trained nurse to attend me during the five weeks. . . . She was a Miss Cornish, who had been superintendent of a government hospital during the First World War. My husband was an electrical contractor at the time, having his own business and office in Atlantic City. . . . I have told you all this, so you will know that I was in competent hands, so far as material and medical aid were concerned . . . but my condition perplexed them all. . . .

The most tragic part of it was that I was conscious most of the time—knew—saw—heard—everything through which I was passing. . . . Yet I was often powerless to talk. . . . Often they thought I was dead; my body had no feeling. . . . At times they thought I was paralysed. . . . But I knew what I was experiencing. . . .

One of my astral projections, as you call them, came while I was lying on the bed, in a room on the second floor of Dr. Ritter's home . . . and suddenly I found myself in their kitchen . . . on the first floor. A stairway and two closed doors were between the kitchen and my bedroom. . . . It was night. I could plainly see the electric light burning in the kitchen. . . . Dr. and Mrs. Ritter were standing by the gas stove. . . . I stood about four feet away from them. My sister said to him: 'The poor girl; what will we ever do with her? I guess we'll have to send her to a hospital.' . . .

Of course they could not see me standing there. . . . Yet I wondered how they could say such things. . . . I saw and heard everything so clearly that I could hardly believe I was not there in my material body. . . . At hearing that I was horror-stricken. . . . I knew if I were put in a hospital I should be there a long time. . . .

Dr. Ritter pronounced my condition, *mania* and *hysteria*. All their observations were from 'a medical standpoint'. . . . I was so sick and disgusted at hearing those two words all the time. . . . I wanted to tell them what really was the matter with me—that I was passing in and out of trances, having all kinds of experiences, some pleasant, some horrible. . . . Many times I was powerless to move my physical body. . . .

Strange to say I was not always confined to bed. . . . Every

move I made . . . I was watched and followed by the nurse. . . . That annoyed me, for I thought, 'how silly of them to watch me . . . they think I'm going to commit suicide'. I had no intention of doing so. . . . I knew they did not understand my case. At times I tried to tell them I could be cured if they could get someone who could only see the spirit entities around me and make them leave. . . ."

Here Mrs. Rogers explained that she was not then a spiritualist:

"Up until this time I did not believe in spiritualism. No one in my family believed in spiritualism. I was at the time a member of the Congregational Church. . . .

Another time, when I was 'out' in my spirit body I saw objects like buildings in beautiful colours . . . all soft and pastel shades. . . . But I did not see any one else around. . . . At another time I felt myself ascending swiftly through space. . . . It was dark and I was in a transparent white robe, but without any cover on my head. . . . I seemed to be alone this time, too. Suddenly I entered a blinding light. . . . When I did so, I found myself being hurled swiftly downward . . . and I knew when I passed through the window glass . . . I re-entered my body with a thump. . . .

I turned my head to the right, only to see Dr. and Mrs. Ritter, standing in the doorway of the bedroom, and heard my sister saying: 'Such monkey-shines'. . . . That was an expression she used when people acted foolishly. I was thoroughly disgusted to find myself in my coarse physical self on the bed, after being in a light spiritual body. . . .

On another adventure *out* I was enabled to grasp, or rather link arms with, my mother and my husband's first wife, *Kitty*. They both are, and were, in the spirit world. . . . The three of us were alike . . . with our arms embracing one another's. I looked at their arms and at my arms to see that they were all alike. . . . I was between my mother and Kitty. . . . We were very happy together. . . . Each of us wore a white, silky, gauze-like robe. I knew I was in the spirit land and yet I was fully conscious. . . . The only 'sensation' I felt was one of *floating*. . . .

I am not certain, but I think it was about the middle of the third week, while lying on the bed, I turned my head to the left and saw Kitty standing there. She said, in a commanding tone: 'Vera—this is Kitty. You must get well! You must live for Fred and Virginia. Fred will not get married again. Take good care of Virginia, for she is the only child you will ever have. I sent you to Fred—you and I are one!' . . . I saw her spiritual body so plainly. Her blonde hair was hanging loosely over her shoulders. . . . Her lovely white arms could be seen through the white spirit robes. . . . I said nothing. . . . Slowly the

thought came to me, 'If she wants me to get well, I must get well'.

Later I was lying on the bed . . . and a very powerful and lustrous light encircled my head. . . . In fact my head was lying in the light. . . . The colour was golden, so brilliant that it was almost blinding. It was about two feet round, bright as the sun. . . . The thought came to me that it was God healing me. . . . I silently prayed to God to free me from this imprisonment . . . and from these spirits. . . .

The spirit obsession phases of the case were most miserable. . . . I realized that I was at times controlled by evil spirits who made me act as if I were insane. . . . Sometimes they talked through me. . . .

The appearance and feeling of my spiritual body was white and tangible. I could see my arms through my robe, which was like chiffon. My arms seemed to be solid, yet not as coarse as my physical arms. . . . It is really very difficult to explain. . . . Sometimes when outside my physical body, I felt so well and happy and my mind was alert. . . . But the time *out* was not so long. . . .

From the time when Kitty visited me at my bedside I struggled to pull myself together. . . . But my recovery came as suddenly as my illness had started. I walked to my home with the nurse following me. As soon as I entered it I went into the kitchen and began to prepare the evening meal. . . . I remember that the first thing I did was wash a head of lettuce. . . . The nurse sat and watched me. . . . The next afternoon she came to me and said: 'Mrs. Rogers, you do not require my services any longer,' and she discharged herself. . . ."

Although it has nothing to do with the experience, Mrs. Rogers tells how she took up the study of spiritualism shortly afterward:

"I confided some of my experience to my pastor. . . . Shortly after that he preached a sermon in which he said: 'There are people here in this assembly who say that they have seen and been with spirits of the dead. . . . That is the work of the devil. . . . They are suffering from hallucinations,' etc. I knew that was meant for me. . . . I felt great resentment in my heart, and when I walked home after the service . . . I determined to go ahead and investigate this subject for myself. . . ."

THE ED. MORRELL CASE

Ed. Morrell, the author of *The Twenty-Fifth Man*, gives in that book an accurate account of his many psychic experiences, which included a series of astral projections. The extraordinary nature of

his case makes it an invaluable contribution to the subject. The truth of these experiences is verified by the Governor of the State of Arizona, George W. P. Hunt. Also, Jack London knew Ed. Morrell intimately, and based his book *The Star Rover* upon his experiences. His case may be summarized thus:

Confined in a State prison, Ed. Morrell was subjected to severe and terrible punishments, which few if any of the inmates ever withstood. One horrible torture, the 'bloody strait-jacket', consisted of *two* such jackets, one tightly laced outside the other, to prevent any possible movements or expansion. Water was then poured over the jackets, which were allowed to shrink. After a few minutes a tingling sensation was experienced all over the body, which rapidly developed into the most terrible torture one could imagine. "One seldom survived this treatment for long. . . . A victim being slowly squeezed to death by a boa-constrictor can alone appreciate the suffering and anguish of that awful torment."

Morrell was trussed up so tightly in the jacket that the canvas casing nearly stretched asunder. For half an hour his heart pounded incessantly. The cords in his neck seemed ready to burst. The breath was forced from his body. His eyes seemed to emit sparks of fire; flashes of light danced before them. He experienced a sensation of smothering.

And then a strange stillness swept over his body. He ceased to feel the pain. He was conscious of the detachment of his mind from his body. There was an expansion in time and space. The walls of the prison seemed to recede to fade, and the next instant he found himself outside the prison walls, roaming the countryside—free, free!

In this and in subsequent 'projection' experiences, when his mind seemed to leave his body and wander by itself in outer space, Morrell witnessed and subsequently described many things which were actually happening at the time. He saw a shipwreck in the harbour, which really occurred—though, of course, he had no means of knowing it. He saw people whom he subsequently met in life. He saw the girl who was later destined to become his wife. He encountered the Governor of the State, and predicted the exact day and hour of his release. He seemed to inhabit another 'mind body', completely detached from his physical envelope, which lay crushed and racked in pain upon the floor of his prison cell. He was separate from that, and thenceforth, whenever the torture was applied, as it was frequently, in an effort to break his spirit, he merely left his body, sensed no pain, and lived a life outside himself, in the outer world.

His jailors were infuriated and baffled. Time after time they would come into his cell, flash the light on his face, and see him

apparently sleeping soundly. Aside from a white foam which covered his mouth, they could detect nothing unusual. Hour after hour he was kept in the jacket, until more than three days had elapsed since the time he was placed in it! *Nonplussed*, the ropes were ordered cut, and Morrell was rolled out of his jacket upon the floor.

Alone, consciousness of his surroundings slowly returned. . . . He was utterly helpless and nothing but a mass of bruised flesh and bone. Then a feeling of strength seemed to well up within him. He stirred, and in another moment was feebly crawling to the back of the cell, feeling for his water bucket. . . . He drained its contents, crawled back to his old straw tick, and within a few minutes was enjoying a perfectly normal slumber!

These were but the first of his many experiences, for after that the attempts to 'break' him were too numerous and terrible to relate. On one occasion he remained for *one hundred and twenty-six continuous hours* under constriction! And always, after the first few terrible minutes, Morrell felt that he was leaving his physical body, that he could look down upon it, feel no pain, and awaken with a smile upon his lips. During these periods he underwent what Jack London so aptly described as 'the little death'. On one occasion he felt convinced that the jackets were being stretched by some force outside himself. They became positively loose—so much so that Morrell could move his arms and hands quite freely within them.

On other occasions he seemed to visit distant scenes: the rolling countryside, churches, homes, the streets of San Francisco itself. For hours he seemed to roam its throughfares. Occasionally he would see desert islands, rivers, flashes of the tropics and of black slaves, only to return in a moment, to scenes more like home, and to people whom he knew in the world of living realities. Many of the scenes he witnessed were actually transpiring at the time, as he was enabled to verify later.

The interesting and vitally evidential thing about Morrell's experiences, from the psychic point of view, is that his 'end of the line', so to speak, was so hermetically sealed. Imprisoned in an underground cell, with no window, unable to converse with any one save his brutal jailors, he had no normal means of knowing what was transpiring in the world beyond his prison walls. And yet many of his visions were convincingly accurate, and proved to be so upon subsequent investigation. . . . If he did not actually leave his body and travel outwards into space, as he believed, how are we to account for these astounding revelations of his? . . .

It took four years for Ed. Morrell to gain his full release, but during those peaceful months he tried on many occasions to 'pro-

ject' himself beyond his prison walls; but he never succeeded! Try as he would, he could never detach himself and see the outer world. His astral projections were given him only in the depth of his misery. . . . Which would seem to indicate that emotional stress is often a tremendously important factor in astral projection, as we have so often emphasized.

§3. PROJECTIONS AT THE TIME OF DEATH

IN the investigations undertaken by the various societies for psychical research, it will be recalled that the greatest number of apparitions coincide with the death of the person so indicated. Psychic phenomena seem to cluster about the moment of death in a most interesting manner—which fact in itself is surely strongly suggestive! We have been able to collect a few cases in which projections at the time of death were clearly indicated—though evidence in this connection is hard to obtain. . . .

The first case of this kind we have entitled:

THE TURBAN CASE
An Account Recorded by Flammarion.

There are instances without number in which percipients claim to have seen phantasms of the living. I doubt that projection of the astral body was involved in many of these instances, and while it may have been, I consider testimony from the viewpoint of the percipient alone to have very little evidential value in proving projection. Such a vision could be apparitional; however, when the agent—the subject—appears to have had a knowledge of having been at the place where the percipient saw him, the projection of the astral body seems a plausible explanation.

Such is the following case. The subject fell into a cataleptic state, during which she claimed to have *seen and heard* the percipient, who in turn *thought* he *saw* her at the time. The instance is from *Autour de la Mort* by the noted French astronomer, Camille Flammarion, who states that his good friend, Mme. Victor Dobelman, of Strasbourg, a member of the Société Astronomique de France, told him the following:

> "My friend, Mme. Turban, was watching over her sister who was sick. Her father's house, belonging to a printer, M. Heitz, was situated at the corner of the Place Temple-Neuf. . . . Her sick sister told her that she could see all of the persons of her acquaintance who passed the street at the opposite angle—although she could not see them from where she lay in bed!
>
> Soon it became evident that her case was hopeless. One Sunday afternoon she expressed to her sister her great regret at not having heard her fiancé preach. . . . Soon she fell into

catalepsy and remained like a dead person for two hours. When she awoke again she said that she had seen her fiancé, and had heard him preach, in such and such a manner. After the burial of the girl, Mme. Turban asked her dead sister's fiancé if he really had preached in such and such a manner on the previous Sunday.

'How did you know that?' he exclaimed in surprise.

'Why, sister told me,' I informed him, telling him of her experience.

'It is very strange,' he reflected, 'but, in the middle of my sermon I thought I saw a white figure enter the church, resembling my fiancée. She sat down in an empty place and disappeared toward the end of the service.' "

THE BURNITT CASE
Luminiferous Exteriorization at Death.

In this instance, three percipients saw the luminiferous mass which exteriorized from the physical body of the dying person. The case was reported by Rev. Charles L. Tweedale, author of *Man's Survival After Death*:

"Fifteen years ago," writes Dr. Tweedale, in *Light*, "my mother-in-law, Mrs. Mary Burnitt, died after a short illness. In the night of 28th or 29th July, my wife, my daughter, and a friend, Mrs. Proud, were in the death chamber. Midnight had struck, the room was brilliantly lit by a good lamp. The sick woman was in a coma.

All at once my daughter Marjorie saw a sort of grey vapour condense and float above the body of the dying woman, something like the smoke of a cigarette that might be concentrated at this point. It was about three or four inches in diameter, and floated about four inches above the covers at the middle of the dying woman's body.

Astonished at what she saw, my daughter drew the attention of my wife and Mrs. Proud to it. . . . They in turn observed this strange phenomenon with great attention. The cloud gradually spread until it attained the dimensions of a large tablecloth. . . . However, to the great astonishment of us all, the upper part of this cloud cleared and assumed a brilliant red colouring. . . .

It remained thus, suspended in the air, in the shape of a disc, always at the same distance from the body of the dying woman. After which, to the constantly increasing astonishment of the three observers, a magnificent luminous aureole began to form around the body of Mrs. Burnitt. At first it appeared white, but

it slowly thickened and again took on a vivid red tint. It surrounded the head at a distance of about three inches, and had a thickness of about four inches. The red colouring appeared vivid at the exterior, but it was pale and more transparent in the interior.

When the aureole was definitely formed, another red light began to appear around the eyes. It descended and enveloped the nose and mouth. Meanwhile the disc, which had been located over the abdomen, continued to float, and remained visible for about twenty minutes, during which time the watchers could see it with complete clarity.

My wife closed her eyes, and discovered that, with her eyelids closed, she could see nothing, a proof that she was looking at an objective phenomenon. But that was evident, because it was witnessed by three spectators. . . . Mrs. Burnitt died sixteen hours later. During the whole time she remained in a coma. . . ."

Assuming that the phenomenon witnessed in the foregoing actually was objective, I call attention to the fact that often some percipients see such a phenomenon, while others present see nothing. I have numerous such instances, but will abbreviate only one short one, taken from the book *From Matter to Spirit.* The percipient, a very ignorant woman, knew nothing about spiritistic phenomena, but says:

"I was watching over a sick child, two and a half years old, in company with the mother. . . . The mother put her hand under the child's head. . . . I was assisting her from the side of the bed. . . . A bright fire was burning in the little chimney in front of me and at the mother's side. . . . *Suddenly I saw the fire obscured by some opaque substance which interposed itself between the little chimney and myself. . . . It moved backward and forward, continuously.* . . . I pointed out this strange phenomenon to the mother, *but she could see nothing.* . . . The child's convulsions ceased, he lay inanimate for a moment, when, toward ten o'clock, he died. . . . The phenomenon only lasted until he drew his last breath. . . ."

THE SNELL CASE

A Habitual Witness to Deathbed Exteriorizations.

[Although this account contains a remarkable instance, in which a ghost of the living appeared to the percipient and gave the latter a premonitory message, this is not my reason for including it here. My main concern is to set forth evidence of the exteriorization of something vital from the physical body at the moment of death.

So, interesting as the premonitory vision was, and regardless of whether it was apparitional in nature or actually the projection of the astral body at the time, we need not concern ourselves with that just now. . . . Our immediate interest is in what the percipient saw at the time of the subject's death. The account is extracted from a little book by Mrs. Joy Snell, entitled *The Ministry of Angels.*]

"One night, awakening from deep sleep, I found my room illuminated, though there was no lamp. . . . I saw at my side the phantom of my good friend Maggie.

'I have a secret to tell you,' the phantom of Maggie said. 'I know that I have only a few days to live. I want you to remain with me until the last moment, and to console my mother after my death.'

After I had somewhat recovered from my fear, the phantom disappeared, and the light immediately vanished. . . . A week later the family of my friend Maggie came to visit me. I found Maggie to be without even a fever, with no sign of anything serious troubling her, and there was no evidence of approaching death. It was evident that she had not the least recollection of the visit that she had paid to me in spirit.

That is a mystery which I can never explain, any more than I can explain why the other innumerable apparitions of living persons which I have seen and spoken to, have never had the slightest memory of having communicated with me. . . ."

To get back on our subject again, Mrs. Snell states that she had been with her friend Maggie for three or four days, when

"one evening she was taken with convulsions, and died in my arms before the doctor had time to arrive. . . . That was the first death at which I had ever assisted. *Her heart had hardly ceased to beat when I distinctly saw something like a vapour disengage itself from her, rise from her body, and stop at a short distance from the corpse, where it condensed into a form absolutely identical with that of my friend.*

This figure, at first shadowy in outline, became more and more precise and distinct. It was wrapped in a sort of white veil, with a faint reflection. The face was that of my friend, but spiritual, and without any trace of the last agony. . . .

Later, when I became a nurse, an occupation which I followed for twenty years, I assisted at numerous deaths, and immediately after death I always observed the condensation of the etheric form above the body, always identical with the living body, and after condensing, it would vanish before my eyes. . . ."

The same author, Mrs. Snell, gives further testimony along these lines. She goes on to say:

"One of my friends was attacked by pneumonia and was taken to the hospital, where he died shortly afterward. He was

a good and religious man. . . . His wife, equally religious, watched over him constantly, awaiting the end with resignation. About an hour before death, the dying man turned toward his wife, and, indicating somebody whom he appeared to see floating in the air, said: 'Oh look! There is Bennie! He has come to look for me. He is stretching out his hands and smiling. Do you see him?'

'No, my dear,' replied his wife, 'I do not see him; but I know that he is there, since you see him.'

Bennie was their only son who had died a year before, at the age of six. I myself saw the form distinctly. . . . It was that of a pretty little angel with curly black hair and blue eyes, clothed in the traditional white robes of spirits. His face was as expressive as a normal child's, but spiritualized. . . .

Shortly afterward the father lapsed into tranquil sleep, in which he remained for about an hour, the little spirit remaining at his side. . . . From time to time he gave an affectionate glance at the mother, who saw nothing. . . . The respiration of the father became fainter, then ceased. *I was then a witness of the habitual phenomenon which has become so familiar to me, of seeing the formation of the etheric body above the physical body.*

When the etheric form appeared to be perfect and animated, the little angel took the hand of his father, changed likewise into a being of light, and I saw them look at each other and smile with the utmost tenderness and joy. . . . Then they rose and disappeared. This was a sublime spectacle. . . . After I left the hospital to take up private nursing, not a single one of my patients died without my perceiving about his bed one or more angelic forms which came to receive the spirit and conduct it to its new home. . . ."

The next case, though less pretentious, is similar to the foregoing.

THE MONK CASE
Eight Percipients See Halo Over Death-bed.

In 1922, Miss Dorothy Monk wrote the following account to Mr. David Gow, then editor of *Light*, telling how eight percipients saw a *cloud-like formation* which was apparently generated out of the physical body of her mother, who was passing away. Miss Monk wrote:

"In our family circle we were witnesses to an extraordinary phenomenon at the death-bed of our beloved mother, and it impressed us deeply. . . . After a long illness, aggravated by a

case of gastric influenza, our mother died from heart failure. About seven o'clock on the evening of that day, the sick woman, while in coma, opened her mouth, *and at that moment we all observed a little thick white cloud forming over her head.* Although we observed no movement in it, its density varied ceaselessly. Five of my sisters were with me, and all saw this. . . . My brother and brother-in-law entered the room and also saw the phenomenon. . . . A blue light lighted the cloud and it was shot through with blue scintillations.

We saw that the lower jaw of the dying woman continued to open slowly. For several hours there was no notable change in this phenomenon, with the exception of *an aureole of luminous rays of a yellow tint about the head of the sufferer. . . . We counted seven of these rays whose length continually varied between twelve and twenty inches.*

Toward midnight the whole thing disappeared from our vision, although our mother actually did not die until seven o'clock in the morning. . . ."

Another point worthy of mention in the account of Miss Monk is the independent experience of one of her sisters. She continues:

"At a quarter past six on the same morning, one of my sisters, who was resting in another room, heard a voice:

'One hour to live,' it said, 'one hour longer.'

Impressed by this, my sister got up, and came to assist at the last moments of our mother. . . . Mother actually died one hour and two minutes after my sister had heard the premonitory voice. . . ."

THE DE MORGAN CASE
Saw Passing of Luminous Body at Death.

This is another instance related by a percipient, and not by the projector, but which furnishes evidence for the *passing out of the spirit from the body* at the time of death. I have collected several other accounts of this nature, and any interested reader will find a description of *the death passing* as *seen* by Andrew Jackson Davis, in the book *The Projection of the Astral Body*, together with an artist's conception of the description. The following case is taken from Mrs. de Morgan's book *From Matter to Spirit*, and tells what a clairvoyant saw at the time of a person's death, Mrs. de Morgan being present with the clairvoyant at the time.

"I was one day in company with a friend," says Mrs. de Morgan, "whom I knew to be endowed with a special sensibility for psychic vision. We were at the bedside of one on the verge

of death. At the moment when the respiration of the dying person changed to a rattle, *I saw a white cloud emerge from the body* and come to a halt two or three inches away. I also noticed that my companion was observing the same fact attentively. . . .

Her eyes, which always shone with a strange light when she observed things normally invisible, turned for a moment to the contemplation of the sufferer, then looked toward the head of the bed. Then they stared into the void for a moment. I noticed that she was about to speak, but she remained silent. . . .

Later, she explained to me what she had been observing, saying: '*I saw a white nebulous light surging over the bed-covers*, something that I had observed before under similar circumstances . . . then my attention was drawn to the head of the bed, where the light condensed into a little column about three or four feet high. From this column there radiated a luminosity which was something like a cross between the light of the sun and the moon. In the interior of this column I could see a still greater luminosity. This became more and more brilliant in the centre, while (the same centre) was agitated by a turning movement. . . . I saw this phenomenon again at the moment when the sick person breathed his last. . . . *Then the luminous column seemed to rise and disappear.* . . .' "

THE HOFFMANN CASE
Dream Phantom After Burial Alive.

[Here is a story told to me by a very dear friend of mine, in fact a close friend of my entire family, and a man who is known to thousands of spiritualists throughout the United States, Rev. Max Hoffmann. 'Max,' as we call him, related the incident while I was having lunch with him some time ago, and the same story was one of the prize-winning personal experiences recently published in *True Mystic Science Magazine*.—S.M.]

"When I was five years of age," Max said, "I was living in Coslin, Germany, and was suffering from cholera, running a high fever. I finally succumbed to the illness and was buried. That was in the spring of 1885. I must have been in some peculiar state of suspended animation or trance, for *I immediately went in my astral body to my mother's bedside* and begged her to have my physical body dug up.

Afterward, my mother told me how she began to dream concerning my true situation. In her dreams she said that I kept repeatedly telling her of my plight, and how my right hand had struggled up under my right cheek (of my buried physical self).

But my father would not listen to anything like this, and refused to allow mother to have my body exhumed. After three days, mother finally had her way and my body was dug up. A physician was called. I was brought back to life by first-aid treatment.

As indicating the truth of my message to my mother in her dream, the right side of my cheek bore the marks of the fingers of my right hand which had struggled up to my face. . . . That was my first psychical experience; but two years later, at the age of seven, full power of mediumship came to me. Since then I have been a practising medium. . . . I still have the handles of the coffin in which I was buried alive."[1]

[1]The present writer would add that 'Max' is a clairvoyant, clairaudient, trance and platform worker, and I can vouch for his sincerity.

THE SARGENT CASE
Witnessed Projection of Dying Person.

In this case I again depart from my custom of narrating the experience as told by the subject having it. Here a percipient claims to have actually witnessed the projection of the subject from her physical body, while a second percipient (shall we say) felt a blow on his shoulder when the projected phantom passed him! The case was testified to by the two witnesses and appeared in the *Journal* of the American S.P.R. in 1915. I call this "The Sargent Case" because it was narrated by Mrs. Margaret Sargent, who was a certified nurse, and the principal percipient. She said:

"Some years ago, at Augusta, Georgia, I was taking care of a sick young woman with an obstinate fever. . . . I was with the doctor at the sick woman's side. Toward eleven in the evening, disquieting symptoms developed. However, we did not want to disturb the sick girl's mother, because the doctor was afraid that she too would become ill if she lost too much sleep.

We knew, however, that the sick woman ardently desired the presence of her mother, but since she had become unconscious, we did not think it necessary to satisfy that desire. . . . The final symptoms were not long in beginning, and we were awaiting death. . . . The doctor and I, long since familiar with the scenes of death, nevertheless, felt a sense of solemn mystery, which kept us, as it were, nailed to our places.

I was sitting at the foot of the bed, silently watching the poor dying young woman, whose breast had now ceased to move. . . . *Suddenly, from the head of the bed, I saw a white form advancing,* a robed form, although I could not see the face, because it was turned in the opposite direction. The form remained for a

moment by the inert physical body, then passed swiftly past the doctor and glided toward me, but always turning its face in the opposite direction.

It entered the room of the sick woman's mother. I was stupefied, and at the same time had an inhibition that kept me from moving or speaking. *I could not understand how the form passed through the wall as if there had been no door.* . . . At the moment the phantom passed the doctor he exclaimed: 'Something struck me on the shoulder!'

I replied: 'Yes—the woman just went past you.'

'What woman?' he answered. 'I saw no one. But someone struck me. What does this mean?'

We looked at each other in utter stupefaction. But we were both recalled to reality by the feeble voice of the sick girl, who, now, to our astonishment, was still alive, and had recovered her senses.

She lived twenty-four hours longer, dying completely conscious, with her head affectionately resting on the arm of her mother. . . . It is our absolute conviction that, at the time when death was imminent, the soul of the young girl, who idolized her mother, left its own body for the moment to make its last adieux and then returned to its own body again.

If one refuses to grant us that much, one must at least admit that a *spirit* was manifested to us that night, that it was visible to my eyes, and that it signalled its presence to the doctor by striking him upon the shoulder. . . ."

The present writer's theory is that *the desire* of the dying girl to be with her mother, caused her to be projected to her, and that the blow which the doctor received was in vengeance for his refusal to summon the mother at the girl's request. That is, I say, my *theory*.

The doctor in question is of the highest standing in Augusta, and adds his confirmation of the foregoing: "I am the doctor referred to in the above story and I certify without hesitation that it is absolutely correct." For professional reasons the name is withheld. . . .

§4. PROJECTIONS DUE TO SUPPRESSED DESIRE AND OTHER SPONTANEOUS FACTORS

IN *The Projection of the Astral Body* we stressed over and over again the great importance of suppressed desire, emphasizing the part this plays in astral projection. Even in those cases where it is not stressed, it doubtless exists in a greater or lesser degree. In the following instances, however, which we have grouped together, this factor is very evident, being stressed by the narrators of the cases throughout. . . . The impressiveness of the cases varies considerably, but they possess a fundamental similarity, and we present them in every case just as they were sent to us. . . .

THE MINNICK CASE
'Tick' In Head and He Could Not Move.

The name used in this case is fictitious, merely resembling the real name of the subject, who states that he is on the supervising staff of one of the largest concerns in London. Mr. Minnick believes that his adventure was the answer to an earnest desire which he had, to know what lies beyond the veil of death. As he himself puts it: "Fantastic and ridiculous as my desire was, I nevertheless implored Providence to grant me one look past the gateway of death." However, he had no idea as to how such a 'look' could possibly be accomplished. Nothing immediately followed this unprecedented desire, until—

"One night shortly afterward I went to bed very tired and wanted nothing but a good night's rest. I retired at 1 a.m., and awoke in the early morning about two-thirty, suddenly, out of sound sleep. I felt that someone woke me. I opened my eyes, saw my wife and her two brothers looking at me with very sad faces, standing at the foot of my bed.

Somehow I immediately realized that they thought I was dying, and I assured them that I felt no pains or discomfort, apart from feeling very hot round my neck and in my head. I told them I would have a good sleep and then I would feel all right again. I closed my eyes, and as I did so, I felt a *tick* in my head, like the tick of a watch. I wondered what happened and wanted to ask them but could not do so, nor could I open my eyes. My mouth and eyelids seemed paralysed. I attempted to raise myself but could not move.

The idea came into my head that something was going to

happen. I felt myself gently raised, floating upwards in the dark. I floated toward the right side of my bed and then felt myself floating down on my feet. On reaching the floor I could open my eyes. It was light. I stretched myself and was very astonished at my condition. I had gone to bed tired, but was now full of vim and felt very daring.

I walked up to my wife and told her to look at me, but she was unaware of my presence, nor could she hear me. I tried to touch her shoulder, but made no impression upon her. I said to myself, 'Perhaps later on things may change,' and walked toward the door, intending to go out.

As I reached the door everything went black. . . . Gently I was raised into the air again and floated towards my bed and when reaching the position over my physical body I stopped still. . . . I feared I would go back into my body again and felt my heart beating and had an uncomfortable feeling in my throat. I was scared.

I wanted to know my exact position but could not raise a limb or move a muscle. . . . I waited longer, wondering if I were still in the air or lying upon something. . . . The thought of being buried alive made me very uncomfortable. I tried to press my head backwards to feel, but could not do so. . . . Then I felt 'life' trickling into my physical head again, then through my shoulders, then into my arms . . . and soon I was physically awake again. . . ."

THE DENHAM CASE
Evidential Projection.

We will rate this case at a minimum and assume that both subjects *may* have experienced projection; although the out-of-the-body state is not extensively described, both cases bear the earmarks of the phenomenon. Mr. A. H. Denham, of Tulsa, Oklahoma, says:

"On the morning of 1st October, 1937, my wife suddenly awakened. Taking the flashlight and throwing the beam on the clock, she saw it was exactly 2 a.m. She felt very nervous and thought there was someone in the living-room. She *wanted to go in there* and see, but was afraid to go by herself and did not want to awaken me.

After lying there in bed *wide awake* and *wishing she was in the living-room*—well, all of a sudden *she found herself there.* Everything was *light* and plain and there was no one there but herself. She said she seemed to float around. . . . Then all at once a

'pop' came and she was back in bed and *still wide awake.* . . . She said she fairly jumped with a loud 'pop' *back into her skin.*

Before this happened she had never heard of astral projection, but immediately afterward I inquired, and purchased your book, *The Case for Astral Projection.* As I read it, it brought to my mind the time, about ten years ago, when I awakened one night to all intents and purposes *dead*—with the exception of one small spot near the top of my head. Working from that one small spot (mentally) I gradually worked life and feeling into the rest of my body."

Many of my readers will recall how I pointed out, in *The Projection of the Astral Body*, that *desire* and *determination* are factors promotive of projection. It will be observed above that Mrs. Denham *desired* to go into the living-room . . . and in what follows it is obvious that Mr. Denham had a *determination* to project. . . . I must make it clear, however, that Mr. Denham had not read the book, *The Projection of the Astral Body,* and was unaware of any precise instructions as set forth in that book, but merely was following out a few hints which he had picked up in *The Case for Astral Projection.* He goes on to say:

"After reading your book I determined to project my astral body one night. It was a night during the latter part of November 1937, and I realized that I was dreaming. The thought struck me that I had read in your book that this was a good time to experiment. . . . So I decided—without considering any consequences, as one does in a dream—to pay a visit to my parents who live 144 miles from Tulsa.

No sooner had I made this decision than I was *determined* to carry it out. I was aware at once of being gently rocked, as if I were once again a baby in my mother's arms. . . . Then suddenly I plunged into open space and whirled over and over and over with sensations I shall never forget. . . . *I can remember being in my parents' home,* but the trip itself I cannot remember. . . . Later I awakened and remembered very clearly what I have just related to you, and I lay awake the rest of the night thinking about it. . . ."

It is true that Mr. Denham does not make it plain that he was awake, and indicates that he was dreaming, but that does not mean that he did not have the trip to his parents' home. This could have been a semi-conscious projection. Had it been a full-fledged dream, he should have dreamed of making the trip. Strange as it may seem to many, he would not remember the trip, had it been a projection. But I cannot go into explanations on this point here. As stated, I will merely rate the case at a minimum, and say it has the 'earmarks' of projection. . . .

In the case which follows the evidence is more conclusive, though the case is old.

THE OWEN CASE
Visits Friend Three Miles Away.

"One night in June 1857," writes R. D. Owen, the well-known researcher, in telling of a subject whom he refers to as Mrs. A——, the wife of an English colonel in Woolwich, "Mrs. A—— suddenly awoke standing beside her bed, looking down upon her own body which lay beside her sleeping husband.

Her first thought was that she had died and this idea was strengthened by the pallor and lifeless appearance of the body. There was no sign of life in it whatever, and the countenance was wholly devoid of expression.

'I gazed at my body curiously,' Mrs. A—— continued, 'and compared it with the freshness of the faces of my husband and my child who was in a cradle near by. . . . For an instant I felt relief at having escaped the suffering of the dying, but the next thing I thought of was the grief which my death would cause those left behind. . . . I wished that I could tell them gently what had happened.

'I found myself moving toward the wall and supposed that the wall would halt me, but passed right through it into open air. Outside stood a tree and I passed through it without any resistance. All this occurred without any wish on my part. . . . Also without any suggestion on my part I found myself on the side of the square, opposite my house, near the entrance to the magazine.

'I saw a sentinel posted there as usual, and closely observed his uniform and appearance. His unobserving manner convinced me that he could not see me. . . . I next went to the arsenal where I saw another sentinel, then turned back to the barracks and then heard the clock strike three.

'Next I found myself in the bedroom of my friend, Miss L——, in Greenwich, three miles or so from Woolwich. . . . I seemed to start a conversation with her, just how I cannot recall, for I found that I could no longer see or hear.'

When Mrs. A—— awoke her first words were: 'Then I am not dead after all! . . .' Two days later Mrs. A—— met her friend, Miss L——, and without any suggestion to the latter, she (Miss L——) stated that at three o'clock the night before last, she had seen Mrs. A—— appear to her. . . . Shortly after, Colonel A—— was transferred to India, and was thus separated

from his wife for a time; but although the latter tried most ardently to *visit* him during her sleep, she was never able to do so."

THE RULE CASE
"She Healed Him in Her Sleep."

An item under the above caption appeared in *Prediction Magazine* several years ago, which suggests, at least, that the 'agent' *may* have projected to the *patient* in her dream body, inasmuch as the agent's dream coincided with the vision of the percipient. The narrator, Florence Rule, tells the story:

"I was staying at the house of my grandmother. . . . At this point I must explain that the man in the case was an extremely practical young man, who did not believe in any kind of psychic powers. However, he suffered from violent headaches at times and I had been in the habit of curing him by laying my hands on his head—a gift inherited from my father.

This particular night we had retired to bed, he to sleep in a bedroom occupied by another man, and myself to share the same room with my grandmother. . . . My companion was attending to her toilet at the dressing-table when I fell asleep. . . . It must have been instantly that I had a peculiar dream. I dreamt that F—— had a headache—a frightful one—and I felt that I must go to cure it for him.

Somehow I appeared in his room. He was lying awake and was very pleased to see me. I held out my hands to him and he put his hands toward me and tried to catch hold of me. . . . As I woke up the clock struck twelve. *The dream was so vivid that I could hardly believe it hadn't happened.* . . . I told grandmother about it. . . . She said: 'Well, it didn't happen, because you've never been out of the room.' So we forgot about the matter and went to sleep.

Next morning F—— came down when we were having breakfast; he having seen no one in the meantime. During breakfast he said: 'A most peculiar thing happened to me last night; the most peculiar thing that has ever happened in my whole life.' He went on to explain what it was, saying:

'As soon as I got into bed I had the most awful headache I have ever had. . . . As I lay there I was wishing that you were there to cure it for me. I was certainly *not asleep*, when suddenly a light came and I saw it was you, and I was jolly glad to see you. You held out your hands and I was just going to grasp them when you disappeared. Then I heard the clock strike twelve. . . . My headache was gone. . . ."

The above is one of those 'borderline' cases which may have been merely a clairvoyant dream, coupled with healing, *or* it may have been a case of genuine astral projection. . . . We shall not press the point unduly, however, since we have such an abundance of evidence for genuine astral projection otherwise. . . . Healing cases are always interesting, and we cannot doubt that this 'phase' will be greatly developed in the near future. . . . In the following section we come to a number of cases in which spiritual beings were encountered on the astral plane, during projection, and we shall see what happens during such experiences. . . .

§5. PROJECTIONS IN WHICH 'SPIRITS' WERE INVOLVED OR SEEN

EVERY projector has had experiences in which he met spirit people, while out of the body, and accompanied them or conversed with them at some length. . . . Some write that they have contacted their guides in this manner; others that they have talked to their relatives and friends, long since passed over; still others that they have met strangers—perhaps afterwards meeting these identical people in real life. These cases are especially interesting, since they afford a certain verification of the astral experiences themselves. . . . In the following section we have grouped together a number of cases of this kind, fundamentally alike and yet differing widely in their essential details. We shall call the first one—

THE HOUT CASE
Visited His Dead Friends.

Several years ago I received a long communication from Riblet Brisbane Hout, medical doctor and lecturer, of Goshen, Indiana, expressing congratulations for my researches into the phenomenon of astral projection, and stating that he himself had undergone such experiences. At the risk of underestimating the story, I make some excerpts, epitomize and rearrange some paragraphs, from the original account, in order to shorten the case for presentation here. . . . Since writing me, Dr. Hout has published this particular story in *The National Spiritualist*, 1st July, 1937, where anyone desiring to read it in its entirety may do so. He says:

"Today I got 'out' again. . . . I had placed myself in a comfortable position in an easy chair in my locked study and sank back for a few minutes of reverie and relaxation. . . . George, my trusted etheric friend, appeared at my side. . . . He asked whether or not I would be willing to go where they took me. Of course I acquiesced to this willingly. . . . Almost suddenly, but still imperceptibly, I felt myself drawn out of my body. . . .

No force was needed to jerk me free from my physical bounds. I just stepped away from the reclining physical form, turned to view it a brief moment, and then resolutely and easily floated upward, out, and away from the material room. . . .

"After a brief sensation of drifting upward, I found myself in a new, but very natural environment—in a grove or park

which seemed to extend as far as I could see. I was in the centre of a circle of trees, sitting in a comfortable chair and placed before me was a table covered with a dainty white cloth, evidently set for party refreshments. And there was George, seated opposite me, grinning in a very amiable manner. . . .

I saw a group of figures approaching. . . . They came closer and I was both surprised and elated when I recognized them. Old, almost forgotten friends from my home town were coming to greet me. The first was a gentleman who had died a year or two ago. With him was his son whom I had known well and his wife whom I had never met. . . .

'D—— C——, do you remember me?' I asked him. 'I never dreamed of meeting you here.'

'I knew you were coming,' he replied, 'and I brought along my son whom you know and my wife whom you do not know. . . . Here are some others, perhaps you would like to talk to them rather than to us.'

Turning, he made a little motion to two ladies coming up the path at my side. I turned and joyously met my grandmother, passed over about two years. With her was her friend whom she knew before her 'passing'. This friend and neighbour had made her transition a short while previously. . . .

I could only tell them again and again my extreme happiness to greet them. . . . George, I saw, was enjoying all this immensely. . . . Now the others, seemingly with one accord, fell back away from me a few steps. I felt a quickening of the spiritual atmosphere in this peaceful quiet setting. My glance instinctively took me down the path toward which all of the others were looking. And there, coming radiantly toward me, in all the beauty of her true etheric presence, walked my arisen mother. Toward her I sprang with outstretched arms . . . and such a joyous reunion took place there! My being fairly blended with hers, and this moment seemed the supreme happiness of my existence.

It was a triumph of spirit, as side by side we stood there together. She was in the glory of her magnetic spirit body, free and attuned to the plane of life upon which she was living. . . . Thus we were together for a time, reunited on one plane of life. Here were my friends and loved ones gone to the fourth dimension through death, and here also was myself, able to function actively there for a limited time and in a feeble manner."

Dr. Hout goes on in this manner to describe his meeting with spirit friends, and other things which he experienced, and finally continues:

"I knew that the time of my departure was drawing near. George arose and stood by my side, signing me to make my adieux. I greeted all my assembled friends and then allowed the

pull back to earth to take me there. I made this observation on returning: when I commenced to leave my mother and friends and the etheric plane, I know their reaction to my going was that I simply and definitely faded from their sight, much as ice might melt in bright sunlight. I simply slowly grew indistinct and then finally invisible to them. . . .

This is the same action in reverse as when we *tune in* to spirit entities. George explained it deftly by describing it as a 'definite change in rates of vibration'. . . . My personal reaction was that I simply felt the pull back to the physical body again too strong to resist. So what can I say other than to state that I was pulled obliquely downward out of the etheric realm which exists 'somewhere in space' back through the walls, into the confines of my physical study.

Then as the pull of the body became stronger and less easily governed, I suddenly stiffened in my astral form, assumed a position parallel to and immediately above the physical counterpart and dropped into it. The reassociation of the two vehicles occasioned a slight jolt, almost as though I had fallen a foot or two, a sharp sudden intake of breath, a wave of involuntary spasmodic contraction—and I was back in the physical again

I would like to emphasize the fact that these out-of-the-body. experiences are real, to me objective and tangible, wherein I meet people living in a real world, doing natural things. . . . Until after my first visit I could not possibly have understood the actuality and objectivity of the plane of life upon which dwell my *dead* friends. Now I know they are living somewhere in this great universe of ours, in an *otherplace* existing beyond the limits of our feeble little earth plane, out somewhere in God's great cosmos."

THE EINARSSON CASE
An Icelandic Citizen Visits the Beyond.

This case was sent to me by Gudmundur J. Einarsson, of Iceland, and was translated from the Icelandic for me by Professor Richard Beck, of the University of North Dakota. Says Mr. Einarsson: "I am taking the liberty of sending you a record just as it came from the person concerned. He is a highly intelligent man. . . . His account of Sálfarir—which you call projection of the astral body—runs as follows:"

Mr. Einarsson states that the subject was about forty years of age at the time (1910) and was living at Alftafirdi on Isafjardardjup (western Iceland).

"I was engaged in fishing, that summer," the subject states,

"with a man who lived next door to me. My wife had hired out, and I was alone in the house during the summer.

Late one evening in July I went to bed. . . . I somehow could not sleep, and felt strangely weak so that I could not move at all; nevertheless, I was fully awake, saw and heard everything around me. . . . I heard the song of the birds (snow-buntings) outside the house. . . . I heard the tick of the clock on the table beside me. I saw, for my eyes were open, how the hands moved slowly over the face (of the clock). . . . I heard the whistling sound of the breeze and saw the straws move on the window-sill. . . . In a word, I *saw* and *heard*, but could *not* move, and I was in this condition for three-quarters of an hour.

The next feeling I had was that someone was coming. I say I *felt it*, but could not see or hear anyone. . . . Yet I *knew* that someone was coming. . . . And then I saw a man come into the room, dressed in checkered travelling clothes and wearing a hat. . . . He greeted me and stopped on the floor right in front of me. I looked at him thoughtfully and liked him at once, because he seemed so kindly. Yet it was as if I felt a vague apprehension. The man seemed to read my thoughts like an open book, because he said outright:

'You need not fear me. . . . I am one of those sent only for a good purpose to you who dwell upon the earth. . . . My present errand is to invite you to come and see those places intended for you after death.'

'That cannot be,' I answered, 'for no one ever comes back after death—from death no one ever returns—or—or—are you DEATH?'

'No, I am not,' said the stranger, '*death* does not look like me.' 'Then I cannot go with you,' I said, 'or do you mean that I am to die? I do not wish to die now—I am so young.

'You will not die,' the man assured me. 'You can leave your body without dying and you can return to it again. Believe me I am telling you the truth, and come along.'

I was undecided. I wanted to try it; but I was afraid I would not return. My curiosity finally conquered, and all at once I found that I was standing upon the floor, looking at my own material body lying in the bed. I saw that the eyes were open and one arm lay upon the coverlet and the other hung limp over the side of the bed. The *I* who stood there on the floor looking at the *I* upon the bed was so strangely light. I felt that it would be no effort to move.

'Now we will start off,' said the man, and no sooner had he said it than we were off. . . . I saw how the fjord was shiny black, for the mountains were reflected in the sea. . . . It seemed to me that we ascended, *slantingly* into the air. . . . What I saw

I shall not attempt to describe, because I lack words for that, and I know if I did so everyone would think it was nothing but pure fancy. . . . I shall merely describe the return again.

We glided on until we stopped at the door of my house. 'Now you must return to your body again,' said my companion. . . . Great fear seized me—that I would not be able to enter my physical body again. . . . My companion seemed to read my thought and said: 'Do not be afraid, no harm will come to you.' He then said farewell to me and disappeared from my sight. . . . I entered the house and when I saw myself lying in bed with eyes open and arms still in the same position as when I left, I really was afraid. I said to myself, '*I am dead.*' My body had not moved even a tiny bit from the position in which I left it. . . . I tried to tell if my physical heart was beating but could not. I then tried to tell if the body was still warm, and *knew* that it was.

All of a sudden I entered my body again, and as I did so I could feel the life blood begin to flow through my veins. I found that I could move physically and stretched myself. . ."

[The account states that the subject also had another out-of-the-body experience later, but has had none since.]

"There you have the story as it was written down for me," says Mr. Einarsson. "I want to add that it is impossible that the man who had the experience could anywhere have read about such occurrences which might have influenced him after a fashion. I know this because there positively was no book in Icelantic on the subject in 1910, and the man could not have read of it elsewhere because, while intelligent, he had no access to such literature from a foreign land, and could only read Icelantic. . . ."

Mr. Einarsson adds a short account of an experience *he* once had, which he feels may have been a primary stage of projection and which I pass on now for what it may be worth:

"One morning last February I lay awake on my bed, having just been reading the paper. I felt tired, so put out the light. (It was still dark.) I crossed my arms on my chest and closed my eyes. Thus I lay for a short time. . . . All of a sudden I discovered that I could see out through the wall of the house. . . . I next felt that I was sitting up in bed. I became aware that my arms were not resting across my chest, as when I was lying down, but were reaching outward. . . . I pondered, while in this condition, how it was that I was both keeping my arms across my chest lying down, and at the same time sitting up with my arms reaching outward. . . . Soon it was over and I was in my usual condition. I have never before or since experienced anything like that. . . ."

THE SAILE CASE
Mr. Saile Goes Sailing on the Ceiling.

A book such as this may not be the place for *tongue-twister titles* or comical captions, but according to the simple testimony of Mr. Martin Saile, he actually did go sailing on the ceiling. Mr. Saile now lives at Wauwatosa, Wisconsin. Some time ago he learned that I was interested in such cases and wrote to tell me of his experience. He said:

"I wanted to find out if there was such a thing as a spirit and I think that is why I had the experience. . . . I was sitting in my chair in the evening, as I usually do. . . . Well, while I was sitting there, all at once I started feeling light and happy. . . . Then I felt myself being pulled upward and saw myself going up out of my body! I kept going up until I was near the ceiling. . . . I was so dumb with surprise, that I was sailing around up there. . . . I didn't know what to think about it. . . .

Here I was, floating around on the ceiling . . . and *there* I was sitting down there in my chair asleep! . . . Then a voice spoke to me:

'Do not be afraid,' it said, 'You do not need to worry—you will get back there again.' I did not see who it was that spoke. . . .

Then I thought, 'I wonder if I can leave this room,' and almost instantly I sailed along and outside into the street. . . . Then I wanted to get back again quickly, and back I went; almost as fast as I could think I would act, but not by myself. . . . This was the most astonishing experience I ever had in my life. . . ."

Mr. Saile states that he wanted to have the experience again and practised sitting in the chair every evening making his mind a 'blank', because he remembered that that had been the prevailing state at the time of his first experience. He later had a similar experience, and, finding himself up near the ceiling again, with his physical body sitting in the chair below, he asked the unseen *voice* if "they could take me to the place called *heaven*". There was no reply from the voice, but

"almost instantly I was in a wonderful country . . . with beautiful flowers and birds, and a silvery river in the distance . . . and I met and talked to many of my friends who had gone a long time ago. . . . I hated to come back from this place . . . but they made me come back. . . ."

Mr. Saile continued that he sat in his chair one evening and "no sooner was I pulled up out of my body than I discovered I was in my old home in Germany, which I had not visited since

1910, when I left. . . . The first thing I saw there was one of my aunts laid out in a coffin. . . . When I came back I wrote my mother a letter and said old aunt was dead. . . . Then one day my mother got a letter from Germany saying old aunt was dead. She wanted to know how *I* wrote that my old aunt was dead ten days before *they* (in Germany) wrote that she was dead. . . . I was sorry I could not tell her, as I knew she would say I was 'crazy'. . . . This happened when I was living at Fort Wayne, Indiana. . . ."

I asked Mr. Saile a number of questions regarding certain points connected with his experience. Omitting these I epitomize his replies:

"The first experience happened about twenty years ago. . . . The first sensation was that I felt light, then very happy. . . . All at once it seemed as though someone was pulling me upward. . . . I was very conscious of what was going on. . . . It was funny that I was not frightened. . . . I was sailing around on the ceiling, face down. I knew when up there that my body was just something to use. . . . I was about twenty-eight years old. . . . The voice seemed like that of someone I had known for a long, long time. . . . Not like that of a stranger. . . . I know we will 'keep on going' with much greater happiness than we do here on earth, when we pass away. . . ."

Simple expressions, these statements of Mr. Saile, but after all they carry far more significance than high-sounding opinions from persons unqualified to talk on the matter!

THE DOYLE CASE
Lady Doyle Visits Her Famous Husband.

In the December 1936 issue of *Prediction Magazine*, the following item appeared under the title "Messages from Conan Doyle":

"Lady Conan Doyle, who disclosed in the March issue of this magazine the messages she has had from Sir A. Conan Doyle, has now confirmed in a press interview her continued contact with the great novelist. . . . Readers will recall that Lady Doyle has just recovered from a very serious illness. While she was dangerously ill, her family were warned that they must be prepared for the worst.

Discussing her experience at this time Lady Doyle said to an *Empire News* reporter: 'My etheric body separated from my corporeal body, which I saw as if lying dead upon the table. . . . Then my etheric body moved away from this plane to a region of light and calm, the portals of a marvellous other world.

'I saw my beloved husband, his features radiant with love and understanding, and close to him was another figure, whom I knew to be of importance on that plane of existence, though I could not discern who he was.

'He it was who held out a symbolic representation of the marvellous happiness I was being offered if I chose to stay on that sphere. . . . But at that moment I remembered my three children and decided that I must go back to help them in their journey on our plane of life.'

Describing this vision, Lady Doyle writes to the editor of *Prediction*: 'I saw my son Dennis, sitting in my bedroom, at my boudoir door, praying for me, and saw other members of my family in a room near by, all concentrating in a prayer for my recovery. . . . Dennis and the others afterward confirmed to me the exact positions they held during the time of my operation, and proved to me that all I had seen was correct.' "

THE RING CASE
Entranced?

Mr. John W. Ring, of Berkeley, California, is so well known as a spiritualist organizer and writer that no further introduction is necessary. One evening, while at the home of his sister and brother-in-law, the latter suggested that they have a 'sitting'. The sitting was held in the dining-room of the house—a typical 'home circle', and several members of the family were present, including his sister's little daughter. Mr. Ring continues:

"After a while the little girl arose, wishing to retire for the night, as she was tired. She did so, just as the hired man entered the room. Upon being solicited to take part, he took the place vacated by the little girl.

Very soon after the hired man sat down, I began to feel sleepy and in a short time something unusual happened. It was as if I had been struck a blow in the back of the neck. That is the best way I can describe it and that description is very fitting.

Immediately after this *blow*, I found myself standing in one corner of the room, looking on at the people gathered about the table. I clearly saw my physical body sitting in its place there. . . . The spirit of a woman stepped back of my physical body, leaned over it and seemed to melt into it. . . . Then my hand (physical) tenderly stroked the hand of the hired man. My lips moved, but I could not distinguish what they said. . . .

I wondered if I had passed from my body for good—if I were dead—the experience was so unfamiliar to me. . . . Soon I

experienced the same sensation, as if I had been struck across the back of the neck . . . and instantly I was back in my physical body at the table again. . . . The hired man was amazed, and stated, in tears, that I had spoken to him as if I were his mother who had died long before, saying that I had called him by the pet name she used to use during earthly life, and that I had related many incidents of a close, personal nature. . . . I felt very weak after the occurrence and was damp with perspiration. . . ."

THE GOODARD CASE
Saw Astral Cable and Spirit.

The subject of this case is a business man in Norfolk, England, so the name used herein is fictitious: 'Mr. Godfrey Goodard'. Some time ago Mr. Goodard sent me a treatise on out-of-the-body adventures which he says he has experienced. The account, forty typewritten pages in all, is far too lengthy for inclusion here.

However, since most of the material related is typical of other cases, such as floating in the air, astral catalepsy, cracking sounds in the head, etc., and does not supersede anything given in the book, *The Projection of the Astral Body*, nothing vital is being kept from the reader by my failure to reproduce the complete document here. Regretting that lack of space prevents my doing so, I do, nevertheless, make a couple of excerpts from the text, which may be of interest, inasmuch as the subject claims to have observed the astral cable, and also to have seen himself in a mirror. [It will be recalled Mrs. Larsen told a similar story.]

Mr. Goodard tells how he usually swayed and rocked when first finding himself projected. . . .

"But this time, when I awoke, I was standing firmly on my feet at the end of the bed, looking into the big mirror which hangs on the wall. . . . In this manner I had a perfect view of the whole room behind me. The room was dimly lighted, for at the time I was leaving the lamp turned low; but that did not make any difference; I could see anyhow. I saw, attached to the back of my head a band, like a cord. This stretched over the foot of the bed and joined, as far as I could see, the forehead of my physical counterpart. The actual connection there was not easy to see, as I had half sat up in bed, propped against the pillows, and my head was bent forward toward my knees. This cord explained what I had *felt* many times in previous projections but had never seen before.

After viewing this connection . . . and noticing the position

of my son in his cot, I moved away from the mirror. . . . Then I was suddenly jerked upward and quickly withdrawn, finding myself in a helpless state . . . which was followed by awakening physically once more. . . ."

I epitomize another instance from the document of Mr. Goodard, which furnishes evidence for survival and spirit interest in connection with the case:

"This happened in June 1935," Mr. Goodard continues. "We visited my brother-in-law and my sister at St. Albans, in Herts, and at their suggestion I attended (for the first time) a séance held in Watford. I will now quote extracts from my notes written directly after my return to Berkshire. I will not go into details of the séance, as this is not relevant to the account. Suffice it to say that amongst others who spoke by 'direct voice' was a girl who usually manifests through this medium.

The girl (spirit) remarked that there were two newcomers present and, with an exclamation of surprise, added, 'One of them flies!' She then addressed me directly and continued: 'I mean you have visited our world'. After talking to me at some length she promised that next time I left my body she would be present and I could then explain to the others just what she looked like. This was on the night of 14th June.

Neither my brother-in-law nor I mentioned this particular point when we arrived home late that night. . . . Early next morning I experienced another projection . . . and when I awoke *from* my physical body, and found myself being supported by others present, I was, at first, frightened. I had never previously met a spirit in the earth conditions. I recognized the girl as being present and (mentally) conversed with her and was calmed by her.

When I got up in the morning, I did not mention this occurrence to anyone, in view of the fact that we were going to hold a séance again that night, and I wanted to see what sequel would develop. . . . During the meeting the spirit girl spoke again by direct voice. 'You saw me last night,' she said, 'I was at the bottom of your bed'.

'Exactly what happened last night?' I asked, and as a test added, 'Did you hold my hand?'

'No,' she replied, 'you know I did not hold your hand. But someone else did. . . . They were helping you out of your body.'

I have detailed this particular experience as it is linked with my projection experiences. I want to state here, however, that these two *meetings* are the only séances so far I have ever attended. . . . But the fact of survival has already been proved to me by my visits outside my body . . . although in those visits I have always seen the material world. . . ."

THE ATHERTON CASE
Not Dreaming Because She Was Awake.

Mrs. Vernice Atherton, of St. Louis, Missouri, in a document signed and dated 19th February, 1937, for this author states that she is a comparative novice in her knowledge of spiritualism—having only recently begun to study the subject.

During the two years preceding the date of her document, she had four different out-of-the-body experiences, but did not know what they were (until reading an article by the present writer) and believed the occurrences to be something peculiar to herself.

"The first one," says Mrs. Atherton, "happened like this: I was lying on the bed, resting, in mid-afternoon. I dropped into a semi-sleep; I knew I was not awake, yet not asleep either. A series of electrical sensations started flowing through my body. They became so intense I seemed to be shaking violently; yet I seemed to know my physical body was perfectly still.

I next heard my name being called: 'Vernice—Vernice' it was repeated distinctly, several times.

Turning, I saw my beloved father standing beside my bed! Although he had died two and a half years ago, there he stood alive! I was overjoyed. . . . He continued to talk to me but I could not understand what he was saying. . . ."

Mrs. Atherton states that the reason she could not understand what her spirit father was saying was that she was too confused and frightened, for she knew she was outside her body and was "trying to reason out what was happening to me . . . and I was frightened too much to hear what he was saying."

"I could see myself lying on the bed, and yet I knew I was not in that body. I was standing outside it, and my father, who was standing beside me, was as real as he had been in his earth life. . . . While, as I explained, I was overjoyed at seeing him, yet frightened at the same time, I do not just recall how long I stood there. . . . Soon everything went black and in a few moments I was back in my physical body again. . . . I knew I had been awake outside my physical self; I knew it was not a dream, for I had been awake, and yet, knowing nothing of psychical phenomena, I did not really know what had happened to me."

On account of the many typical aspects involved, I omit the subject's second account, and merely mention a few brief excerpts from her third experience which did not prove satisfactory. While Mrs. Atherton was projected and conscious, outside her body, for the third time, she was still obsessed with the same "unexplainable fear which surged through me, and as it did so, something seemed to pull me backward, as though my physical self had a 'hold' of

some kind on my spiritual self, and would not let me go".

Mrs. Atherton says that her next experience was the first in which she ever left the bedroom where lay her physical body; that she was clothed in something "white as mist", resembling a long trailing garment of white chiffon, which was very beautiful and radiant; that, as she walked, she seemed to float in the air, rather than step along by effort—"a sensation which was marvellous".

"That experience was one of the most beautiful of my entire life. I had retired for the night and my husband was lying beside me in bed, reading. I dropped into the usual half-asleep, half-awake state, experienced the same sensations as before, as if electric currents were passing through me, and finally arose from my physical body.

This time my father was standing at the foot of my bed, laughing at me. He was laughing so heartily at something he thought funny, that I too started to laugh and started to look for the cause of his mirth. . . . I found myself presently standing beside him, and we both stood there laughing and looking at my body asleep on the bed and my husband lying there reading. . . . My father took hold of my hand and we started out of the room.

He took me to the room of my mother, and I saw her lying there on her bed, sound asleep. He advanced toward her and lay down beside her. I interpreted this to mean that he came and rested beside mother, just as formerly, although she could not see him. . . . Finally he led me back to my own room again, where I once more saw myself lying in bed and my husband beside me reading, just as when we left. . . . As I approached the bed, everything became dark and it seemed only a few seconds before I was physically awake again. My husband was still reading, unaware of all that had been going on. . . ."

THE PFIRMAN CASE
Spirit Helper Demonstrates Projection.

I have accumulated considerable testimony which indicates that, under certain conditions, spirit helpers may be able to cause, or at least to assist, exteriorization and interiorization of the subtle body, although, as I have repeatedly pointed out, this is not the rule. One recalls the expressions of the Rev. Cora L. V. Richmond, Daniel D. Home, and others, on this point: and I now pass on the testimony of Corrinne M. Pfirman, of Los Angeles, California, who says:

"One evening in the spring of 1936, before retiring, I had

been reading *Miscellaneous Writings,* by Emile Cady. . . . After retiring, I am sure that I went sound asleep . . . and after awakening, a short time later, I was completely rested from my tired physical feeling. I lay there *wide awake* meditating as to what a little rest can do for one—for I had not slept long—when suddenly I became conscious of the fact that I was not in my physical body at all! I was floating outside of it! I noticed how free and easy I felt and that I was entirely separated from the body (physical) which I had first thought I was in.

I was quite composed until the thought entered my mind that I might not be able to get back again. I kept wondering, 'how did I get out of my body? just how did I get out? and how am I going to get back?' I am rather ashamed to admit that I became a little nervous as to the outcome. 'I wonder if I have died?' I asked myself. 'I must be dead or I couldn't be outside my body.'

I did not know what to do about it, so stayed right there trying to reason out the matter, but I do not know yet how I got back; it was accomplished in such a twinkling. . . . I thought about this occurrence much during the next few weeks, when one night I had the same awakening. But this time I could see lights and spirit-workers around me. I believe my continuous wondering about the matter, after the first experience, was the reason for this second one, that I was being shown how it was done to satisfy my mind. I believe this because I heard one of the spirits say:

'See how easy it is to do? Now you are out.'

And immediately I found myself separated from my physical body. The separation lasted for a few moments, when the spirit said:

'And now you are in!'

And I went back into my body again. This performance was repeated twice in succession—'now you are out, now you are in—now you are out, now you are in'—and truly I went out and in two different times that night, just as the spirit teacher demonstrated. . . . I noted in both instances that my mental faculty was with me whether separated or whether in the physical form. . . . I am sorry I do not know how this was all brought about, but I *do* know that it happened to me. . . ."

It will not be amiss here to add a few statements from the author of *Practical Astral Projection,* who tells of going *out* and *in* at will, without mention of spirit influence:

"I came back close to my physical body, and, without completely incorporating myself, found myself at the exact point of balance where the anatomical sensitivity passes into the next body. . . . By mere act of will I found myself able to incline the

balance, toward one point or the other. As soon as I favoured the idea of projection into a fourth dimension, I began to feel lighter, without any physical movement at all. When I brought my mind back to my physical body the intensity of the projection diminished, my body was heavy and breathing slowed down."

[By merely *willing* at this particular point, he could repeatedly make himself feel *light* or *heavy*, and move *outward* or *inward*.]

THE BRITTAIN CASE

Mrs. Brittain Tells of Her Entrancement.

We must assume from an account by Mrs. Annie Brittain, the well-known medium, that exteriorization of the etheric body, sometimes at least, accompanies her entrancement. I quote a portion of Mrs. Brittain's testimony as it appeared in *Psychic News* (11th September, 1937), referring the reader to that journal for the entire account. Says Mrs. Brittain:

"The first sensations which came to me when my trance mediumship started were cold shivers which passed all over my body, but were most intense down the spine. These continued for about a quarter of an hour and were followed by a trembling feeling at the solar plexus.

This trembling became more intense and gradually travelled up the body until it reached my head. Accompanying these tremblings was a muscular contraction which I can only describe as similar to that which we feel when connected to a shocking coil, but without the stinging and jarring effect of the latter. . . . Since this first experience of being entranced, I have not felt these sensations so powerfully. I think this is due to the mind resistance being overcome as the avenues and channels were opened. . . .

When giving a reading to a strange sitter and Belle (one of my controls) decides to control, I am often conscious of a link with my body. I do not know what is being said, there seems no mind connection or mental activity, yet I am conscious of being near to my body.

There is a peculiar nerve trembling which seems to come in waves from the physical body to the attached one; sometimes its intensity produces a pain very much like neuritis. . . . The spasmodic jerk, which is the last sensation of physical consciousness, seems to start in operation *a power of ejection.*

A few moments earlier I—the thinking I—was a heavy body, *but I realize I am now gliding forward. I am only conscious of emerging from the forehead, and as if, when clear of the body, I rise and float over*

my head backwards. There is no sensation when this detachment is taking place—no pain or nervous tension—only a freedom of movement. I have lost all touch with the physical body and with the sitter. I seem to be in a bright mist. My mind is quite clear and *I am conscious of a body quite separate from and different from my physical one.* . . . Time and space do not seem to exist in this state.

Whilst in this detached state, I often see spirit people connected with the sitter, and they will give me a message to pass on to the sitter when I return to my physical body.

I was once put into a hypnotic sleep at a séance and directed to find a brother of one of the people present who had not been heard of for a long time. In this case I had no sensation of leaving the body, but I eventually found myself standing on board a vessel in an eastern harbour. My body appeared as real to me as that of the man beside whom I was standing. My eyesight was perfect and I could see all the physical surroundings of the harbour.

The motion of the boat gave me a feeling of sickness, and I really felt that I was going to be sick. This condition was reproduced in the séance room, and the sitters were afraid that the test had been too strenuous—there was every symptom of sickness —so the hypnotist recalled me to consciousness.

On this occasion, although I appeared to myself to be more substantial in the etheric body and absolutely free of any connecting cord, there certainly was response in my physical body to the feeling."

THE REYNOLDS CASE
Subtle Bodies.

[Here is a case which may furnish some evidence for the theosophical view that man is composed of several sheaths of subtle bodies, which I, though I claim little knowledge of theosophy, believe to be the case. I have recorded other similar cases in my former works, which indicate the existence of the etheric, the astral, the mental, etc., bodies—although in this book any of those terms are being used, along with many others, to designate *a* body which exteriorizes from the physical. Mr. Reynolds, of Miami, Florida, is not a theosophist, but I give his experience for what it may be worth.—S.M.]

"Not long ago," says Mr. Reynolds, "I was conscious, during my sleep, of walking along with Mrs. Reynolds, who passed away about three years ago. We were talking about how wonderful and beautiful it was that, although she had died, we could

be together. . . . I had my left arm around her shoulders and she felt just as firm and natural as she did in this life.

I also saw myself, standing at one side, watching us as we walked."

Mr. Reynolds is a spiritualist and was attending developing classes at the time, and he goes on to say:

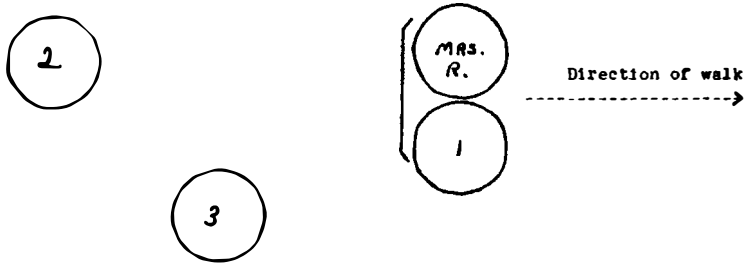
"The next night, at my class, while I was communicating with her as usual, through the medium, I asked her about our *walk* the night before, wondering how that had been possible.

'Why you left your physical body,' she told me. 'But you were not in the real spiritual world—I had to come *down* to be in the same sphere with you.'

"This must explain why I did not see any spiritual surroundings," continues Mr. Reynolds. . . . "This may not be of much interest to you . . . but one thing that puzzled me was that *there were three of me and that I was watching myself walking with Mrs. Reynolds, when I was aware of walking with her.*"

I asked Mr. Reynolds if he could give me a more concrete picture and description of his experience, to which he replied:

"Replying to yours of the 7th. . . . First I draw you a rough sketch:



I have indicated where I was, that is, the three different locations. At (1) I saw only Mrs. Reynolds; she was real and I had my arm around her shoulders.

At (3) I had no sensation whatever; that was my physical self, simply being observed there from point (2).

At both (1) and (3) I presented my everyday appearance to *myself* from point (2).

From point (2) I saw Mrs. Reynolds and myself walking along at point (1) as well as my physical self at point (3).

From point (2) Mrs. Reynolds appeared the same to me as she did at point (1). From neither point (1) nor (3) did I see myself at point (2).

I afterwards came to the conclusion that my mind must have

been inert at point (3), my physical body, or not there at all. That it (my mind) must have been at both point (2) and (1) at the same time, or else two minds, or else the same mind divided, or, to make it more clear, a duplicate mind, one at (2) and one at (1).

The distance between point (1) and point (2) and point (2) and (3) was about fifteen feet.

It seems to me that my spirit, I will say, was at point (1), that some intermediary body of mine was at point (2) and that my physical self was at point (3).

I know it all sounds complicated, but I have given you a vague picture of what to me was very clear when it happened. . . ."

THE POLLARD CASE

The following case, nearly a century old, is from *Black Diamonds*, by Edward A. Pollard, New York, 1860.

". . . But to return to the story I started to tell: One day Aunt Matilda told me, as was not unusual, that she had a message for me from my angel sister. It was a curious message, unlike former ones of love and encouragement. The old woman delivered it with an ominous look, refusing to explain by a single word its meaning, which was hidden to my boyish sense, and yet awful in its implication. It was that '*she was coming for me*'. Coming for me! What did it mean? Should I indeed again see my precious little sister, as the old slave had described her, with her golden locks clothing her in glittering beauty, and with 'silver slippers on her feet?' For a long time my imagination dwelt upon the promise.

And now, dear friend, believe me when I tell you solemnly, and speaking from all the heart can feel of truth, that *the promise has been kept*!

Many, many years after the message had been given me by Aunt Matilda, when I had grown up to manhood, and entered upon its serious years, I was taken down by a memorable sickness. It was a long, weary sickness, to which my memory reverts with a shudder. I had lain for many weeks in a slow fever, and was reduced to a very critical state of weakness. Everything was kept still and solemn about my room.

One night I was lying in restless, broken reveries. The lights, which had been withdrawn by my nurse into an adjoining room, left mine in a distinct gloom, a darkness filled with shadows. I was in an uncertain state, neither asleep nor awake; but in an indescribable sort of stupor. . . . Suddenly, I felt myself curiously

failing. I can describe my sensation only as that of a sinking, like the running-down of mechanism; my mind falling away into a sort of lightness; then with unutterable terror grasping at consciousness, and then falling away deeper and deeper into the vagueness. I felt that I was dying. But I had no strength to call out. Farther and farther, I felt falling away, still grasping, clutching at consciousness. One terrible effort, one more wrestle of agony and I felt a sudden, boundless freedom, a sense of an unutterable expanse around me—an *aerialness* that human words cannot express. I was still in my chamber, but I seemed to touch nothing; I felt an irrepressible lightness, and yet I was so keenly conscious that I could hear sounds that seemed to be far away over the hills, and floating up to the skies.

A slight rustle at my side attracted me. I turned my eyes Merciful God! it was my angel, Rosalie, who stood there. Father in Heaven, it was my messenger. There she stood in the darkened room, with a countenance as white and calm as death; no earthly beauty there, and yet a thousand times more beautiful in the deep, passionless, heaven-sealed peace of God's beloved. I could not speak to my darling. An awful restraint was upon me; and when she beckoned to me, I followed, as if on air. All things seemed dissolving from me; the earth appeared to be falling away into shadows. I felt as if encompassed by darkness, and treading through it to an illimitable Beyond.

Oh, the darkness is breaking at last! The angel form before me, never turning as I followed her, is now growing brighter and more glorious. I see the great white radiance, to which her path leads up through the darkness. Oh, Gracious Father, is this the home of Thy beloved? I see dimly as through a glass. But amid myriads of figures peopling this everlasting light, where no shadow ever falls, and no storms, no rent banners in the sky, or wars, or 'garments rolled in blood,' are ever known—amid them all I distinguish white figures advancing to meet me. Who comes on in the bright raiment of glory so swiftly and happily? Who is she with the everlasting seal of peace upon her brow that comes to meet me? It is *my mother* that comes, it is my mother, reaching out her hands to the son that was lost.

I am standing in the confines of darkness, with one step from it into unutterable happiness. My darling, my angel Rosalie, turns to me. A smile of heaven now lights up her face; a scarce repressed song seems to tremble on her lips. She stretches her tiny hand toward me. I seek to grasp it. But as I touch it she starts; the whole scene rocks and falls before me into nothingness; and I hear the voice of Rosalie sweetly, sadly, saying, '*Alas, I thought you were dead!*'

Was it a dream, you ask—a nightmare broken and changing

into a dreamer's ecstasy? Call it what you will; let the world use its cold, sneering term of 'a dream,' to conceal its ignorance of the mysterious communings of the soul, let it congratulate itself upon the easy explanations of the wonders of Him who worketh visions in the night. But the day comes when the dream of life itself shall pass away, and we shall stand, as I solemnly believe, in the reality of what was revealed to me in the night, and in the darkened hours of my life on earth. . . .

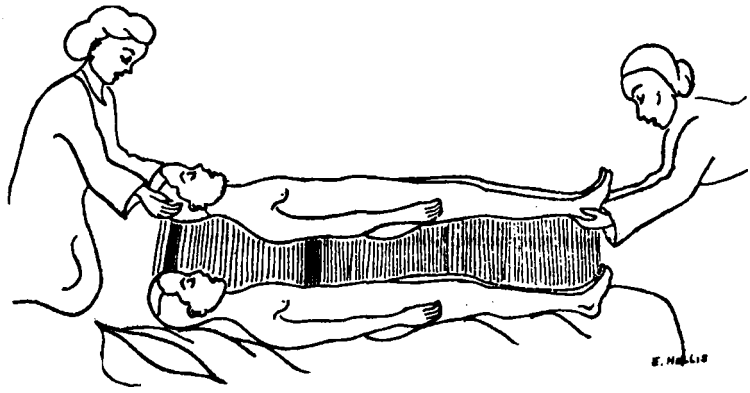
No, my Rosalie, not dead yet; not ready yet to cross into the life everlasting! But struggling on, considering all things of this world lightly, bearing its insults and its goads, putting away its quarrels, looking up ever at the better day, suffering, worn and weary, I pray that a broken family may be united, and that there, as on earth, my beloved and I may praise Him together. . . ."

In the following case, the experience was undergone when the subject was feeling melancholy and despondent, to the degree that she was seriously contemplating suicide. . . . Under the circumstances, one may well believe that the 'figure' seen in her astral experience was more symbolic than actual—a thought form created by her own mind, thus impelled by the will to believe. . . . With this in mind, we may see what Doris McD., of Oakland, California, wrote on 24th August, 1944, in a letter from which we quote the following:

THE McDANIEL CASE
Gently Lifted By a Guide.

"One night, very late, I felt tired and decided to lie down and try to rest. As I lay down on my bed, I glanced at my clock to see the time. In just a few moments I felt strange and numb and couldn't move. It struck me that I was dying. Then I felt a pair of hands gently slide under my body (I was lying on my back) and felt myself being raised up. I wondered what was happening. I did not then know anything about astral projection. When I was near the ceiling, the hands moved me into an upright position. Then I looked back at my body, and there it lay so still, and my face was so white that I felt it was really dead. I thought how easy it is to die! I had the house securely locked up and I wondered who would find my body and how they would get in.

The hands then had me by the arm and they guided me through the ceiling and out into space. We travelled on, and at last I was gently lowered into a field or meadow of grass on the banks of a tiny brook. Everything was so quiet and peaceful.



Invisible helpers often assist in the exteriorization.

The grass was full of white daisies, like little stars, and I could hear the grass grow. After a little while, I realized that I was sitting in a golden light. I could see it on my lap and close around me, and I felt its healing rays. Then a voice spoke out of the golden light saying: 'My child, why have you been weeping?' I knew in a moment it was Jesus who spoke. I wanted to see him, so I tried to raise my eyes, but I could not do so. Then the thought struck me that of course I could not look upon his face. No mortal could. Then he spoke again: 'There is a place here for even you; don't be discouraged and remember'. . . . After a while another voice spoke away from me and said: 'Now you must take her back,' and then a voice right beside me said: 'She does not want to go'. I wondered how the voice beside knew that I did not want to leave, as I had not spoken. I had thought that I was here to stay. Then the first voice said: 'You must take her back. It has been thirty minutes and she cannot stay any longer'. Then the hands picked me up and guided me back through space into my bedroom. How I did hate to come back! There lay my still body, and the hands gently placed me over my body and I sank into it. At first I had some difficulty in moving, but finally did so. I looked again at my clock and it had been just half an hour since I had left, although it seemed longer. During all this trip I never spoke a word or saw anyone, only felt their presence and heard their voices. For sometime after I felt so elated and good, and now when events in my life seem hard to bear I remember my experience."

She adds she has an Indian Chief who is her 'guide', and that she thinks he is the one who guided her that night, although he

is silent when she asks him. He has promised to care for her when she dies. . . .

THE SPAULDING CASE

The following case is from the *Magazine of Mysteries* (October 1901), and is given by a Mrs. A. Spaulding. She had been mourning the death of a beloved aunt, who had passed away six months before. Again, under the influence of a 'guide' she could hear, but could not see, she felt herself pass from her body, which she saw lying on the bed, noticed the astral cord between the two bodies, and, rising upward, finally came to a 'seemingly gauze curtain' which parted, revealing 'solid ground and beautiful scenery'. She noticed, too, the peculiar light of the atmosphere, pearl-like and restful, but so clear the smallest object could be vividly seen.

Her aunt appeared, looking younger, and took her to a small cottage, where she noticed that her aunt had an arbor of her favourite roses. "Most of my desires have been gratified," the aunt said. "The ability to satisfy your desires is gained by kindness to others while on the earth plane. You have hands with which to do kind deeds:. your lips can speak loving words. Make good use of your time and talents, that you may come to your final home rich with the harvest of your sowing." The aunt also told her that they were actually at a half-way point between the earth plane and the realms where live the dead.

Later, Mrs. Spaulding passed downward to earth, saw her body again on the bed, entered it, and instantly awakened.

> "This experience," she wrote, "for me has been ever a beacon light. I know for myself that the other world is a counterpart of this, minus the shadows. I know that mountains and valleys, rivers and lakes, trees and flowers, are more real there than here, and, best of all, our loved ones live to love and welcome us home when we are called upon to change to a higher life."

THE LLANDAFF CASE
Carried Away by a Spirit.

Writing under the name of John of Llandaff, a contributor to *Light* relates some personal experiences, from which we extract a portion only, as the complete account may be found in the 3rd November, 1938, issue:

"Up to twenty-six years of age I led a somewhat aimless existence. Being very popular, fond of sport and gay company, I had a very jolly time, by no means the accepted preparation for psychic adventures. But the circumstances changed, after a family tragedy, and I forsook my old companions and lived quietly. One evening when sitting by the fireside . . . I felt hands working on the forepart of my skull, particularly at the root of the nose. . . . This was repeated every evening even while I was at work.

One night when in bed and wide awake *I was suddenly seized by hands and gently raised up out of my body,* although this is a very inadequate description of the process of transmutation involved. All I could see was a blue light which gradually became so intensely bright as to be unbearable. A hand was placed to shield my eyes and I was laid on the bed. . . . A few nights later a repetition was attempted. Expectation of the results overexcited me. There was a gushing of something from my mouth. A hand was clapped on it and I was immediately laid on the bed. A voice informed me that I was not to be afraid and that I was to control my feelings.

A few weeks later a magnificent *being* suddenly appeared at my bedside, an eastern, exceptionally tall, in gorgeous raiment, and wearing an immense diamond in his turban. *I was wide awake at the time. He took me in his arms as though I were a baby and advanced toward the closed door.* 'People will see me if you take me out,' I said. . . 'Not they, John,' he replied, and went right through the closed door with me, and then into the street. . . ."

The narrator then tells how he was taken before an assembly in a large room, told to stand behind a girl and place his hands upon her head . . . and "she began to speak under an influence transmitted through myself and my companion. . . ." Later he awoke in his own bed.

THE HOFFSETZ CASE
Medium Describes Her Entrancement.

[The original document, written exclusively for me, from which I extract this case, is so lengthy (containing almost sixty pages) that I have purposely omitted much of the text entirely, valuable as it is, and have abridged the remainder to present here. The subject, Mrs. J. P. Hoffsetz, of Indiana, does not desire to be annoyed by communications from curiosity seekers or inquiring scoffers.

Mrs. Hoffsetz states that she has had out-of-the-body experiences for many years, spontaneously, the first occurring in 1909, when

she was a devout Campbellite, and many years before she knew anything about spiritualism, although she is now a medium. She related many of those projection experiences to me, but I am not passing them on here. Instead, I am concentrating upon her trance phenomena, inasmuch as they relate directly to exteriorization.

I ask the reader to compare what is said here, for example, with "The Sim Case" and "The Ring Case", and others which suggest that exteriorization of the spiritual body may take place during entrancement. Also, do not try to visualize too realistically what Mrs. Hoffsetz refers to as 'clamps', 'doors', 'slates', etc., for it must be remembered these are things conceived subjectively, which the subject experiences, but which are beyond the grasp of the five senses of the onlooker or reader.—S.M.]

Says Mrs. Hoffsetz:

"I have this experience every Sunday evening at church. . . . I am the medium . . . and it is through me that the sermons are preached by a spirit, the Rev. P. J. Simpson. . . . I move out of my body. . . . I know when I leave and know when I come back in. . . .

I am also the organist of the church. . . . As I play the prelude—'Angels Whisper Love to Me', I first see a light in front of me . . . the most beautiful of all blues, crusted with gold. . . . *This light is my main control, Rev. Simpson.* . . . Then I feel my *music control,* the Rev. John W. Dykes, behind me. . . . As he walks in . . . from behind, I walk out the front of my body and I am fully conscious all the time this is going on. Rev. Dykes uses the hands and goes ahead playing the organ as started by myself, without any hitch in the programme. . . . Then the audience notices that the voice which was alto (my natural voice) changes to a second tenor. . . .

The music control, Rev. Dykes, lets other singers come in and control me, i.e. my vocal organs, while he still uses the hands to play the accompaniment. . . . *All of this time my spirit is standing just outside my body. . . . A cord connects between me—my spirit and body.* . . . When the songs are over, Rev. Dykes leaves my body, and Rev. Simpson then comes into my body to give the sermon. . . . He picks out his own topic, and uses the Bible. . . .

All the time he is preaching I am standing outside my body fully awake at all times. . . . I see what goes on in the room, see the audience, and see things the audience does not see. For example, once while Rev. Simpson was preaching, a spirit walked up to me and said: 'Why Flossie, what are you doing over here?' I talked with her, as I stood there out of my body, and missed what was said in the sermon while doing so.

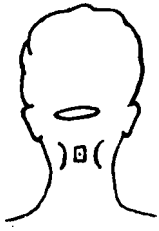
All the while Rev. Simpson, or any other spirit, is using my

body my eyes remain open in that body, and the spirit uses the eyes naturally. . . . I do not go to sleep when I go into trance; I am wide awake, but am disengaged from my body. . . . When I come back in, after services, I simply walk around to the back of the body and walk into it *through a door* and Rev. Simpson walks out *the front door*. There is no discomfort or struggling. . . ."

[The preceding material was in the first document which Mrs. Hoffsetz furnished me, together with some twenty ordinary projection experiences, which, as I have said, I am omitting, on account of the importance of her particular trance phenomena, which I wish to concentrate upon. Realizing that if Mrs. Hoffsetz is aware of her entrancement, and is awake at the time, she should be able to give me more details of what she experiences, I asked her to go into the subject further, explaining the sensations and anything which would throw light upon the process. The next document, dated 9th March, 1938, finally was furnished to me, from which I again make excerpts, asking the reader to pardon any repetition of statements.]

". . . I will try to make myself clear, since it is *detail* you are most interested in. . . . I do not know if I can make you know just how I feel when I am being entranced or not. . . . First I can see the blue-gold light in front of me just as the sensation begins. The sensation (I have when the control begins to entrance me) is that it feels as if he puts a *clamp* or *vice* on the back of my neck at the base of the brain. . . . This *clamp* feels to be about four inches long and extends from behind one ear, over across to behind the other ear.

Then it feels as if a strap, a strip of strong leather about two inches wide was extending from the back of one ear, down under my chin and across my throat, and back up behind the other ear.



"The clamp feels as though it looks like this."

"In the centre of the clamp is a door—it feels like a door."

"The chin strap feels as though it looks like this."

I do not see my control as he puts this 'control clamp on the back of my neck at the base of the brain. . . . But I feel his vibration, and sometimes he talks to me as he is doing it. Just how he does it, which you seem so persistent upon learning, I do not know.

I have asked other mediums about this, and they have said

they do not know either, and have never heard of a medium going through anything such as I describe. . . . All this time I have a tingling sensation all over my body, but especially in my face and the top of the head. . . . And I feel as if I am going back and forth—back and forth—sort of a swinging sensation from front to back of my head. . . . But there is no outward demonstration of this.

If there were any physical pains in my body—say a headache—at the time, after the process takes place it leaves me. . . . After this takes place (the clamp is put on) I have usually played about four lines of my organ prelude. . . . I still see in front of me the blue, gold-crusted, light which is Rev. Simpson, because sometimes the light turns into him.

Rev. Simpson then says, 'All right, Rev. Dykes, I am ready, come in now.'

Then I feel Rev. Dykes, my music control, approaching from behind. He has entirely different vibrations from those of Rev. Simpson. . . . I am able to tell which one of them it is, could tell even if I could not see. . . . When Rev. Dykes comes in, I begin to feel a *drawing* sensation as if I am being drawn toward my main control who is standing in front of me. . . . The easiest way to explain it is to say *I walk right out the front of my body* toward my main control. . . . Sometimes I hear a *swishing* sound as I leave the body and feel a strong current which feels like air. . . . The only sensation I feel, when I first get out, is that I am *light-headed,* that is, my spirit is what feels this . . . but it soon passes away. . . .

It is pretty difficult to tell you more about the *door.* That little *door* is in the back of that *clamp-control.* It opens and closes just like a door. It opens as the spirit goes in . . . then closes. When I was first developing I often felt or thought it felt as though the hinges cracked; I could hear the feeling of them (shall I say squeaking because they needed oil, or would you call that 'crazy'?).

When my control puts me in trance for writing a message (the music control does not enter as in the church service). . . . Control Rev. Simpson enters directly. . . . Instead of feeling the door open in the back of the *clamp-control* (I am sorry I have to call it that), I feel an opening about six inches long and only a fraction of an inch wide.

I feel a slide inserted into this opening, like an old-time glass slide inserted into a magic lantern or film projector. . . . The slide looks like a slate of very thin proportions as near as I can describe it. . . . I see it as it goes in, in some mysterious way, for at this time I am not yet out of my body. It is as if it were inserted right into the brain. . . . I see it inside my head—as

plainly as if my physical eyes were looking at it . . . but I see it without my physical eyes. . . . No, I do not know how I see it. . . . I do know I see it as well as feel it distinctly.

When I go out this way I do not stand outside my body, as during church services, but I am up above my body, although near it. . . . I can see and hear, only if the control wants me to when above like this. . . . If he doesn't want me to see what is written, even if I see it while he is writing it, he will stop and a control behind my body will take something like a white sponge (it is not a sponge, but looks like one) which seems moist with fluid . . . and wipes it across the slide or slate, which is in the slot . . . and after that, when I come back I cannot remember for the life of me what was written on the paper.

I can see the spirit writing the message on the paper, when he goes out, I can see Rev. Simpson go in again. Sometimes when he is letting me come back, he talks to me, or hums a tune. . . I come back into the slot on my head. . . . My head has a queer tingling sensation in it as the clamp is released from the back of my neck. . . . In this kind of entrancement I never talk to any spirits but hover near my body, above it. . . . I see only what is below me, my body and the ones using it. . . . The control acts like a manager. . . . When some spirit is allowed to enter, the opening behind is closed again. . . . If I know what the spirit has written on the paper and the control wipes the slate, which is inserted in my brain, I do not know what it says on the paper, but the control does. . . ."

[In conclusion, I wish to state that I questioned Mrs. Hoffsetz at length regarding the extent of her reading on the subject under discussion, and found that she has read practically nothing which would suggest any of the conditions she relates. Nor has she ever met anyone who claims to have had a similar experience. She states that many of her friends do not believe this takes place, because they cannot see it, and that many mediums have told her they have never heard of such a form of mediumship. Be that as it may, it seems remarkable to me that Mrs. Hoffsetz has set down so much evidence for exteriorization of the astral body, and mentioned so many peculiarities which coincide with peculiarities experienced by persons who have projected; for example, the astral cable, cracking sounds in the head, hovering above her body, passing through a door, etc., etc.—S.M.]

§6. EXPERIMENTAL AND HYPNOTIC PROJECTIONS

In an earlier chapter in this book we mentioned the experimental work which had been undertaken by French researchers (for the most part) in their attempts to prove the objectivity of the astral body, or to project that body by means of magnetic, mesmeric or hypnotic methods. In the present section we have placed together a few cases, where such experiments have been combined with the projection process. . . . The first one is entitled—

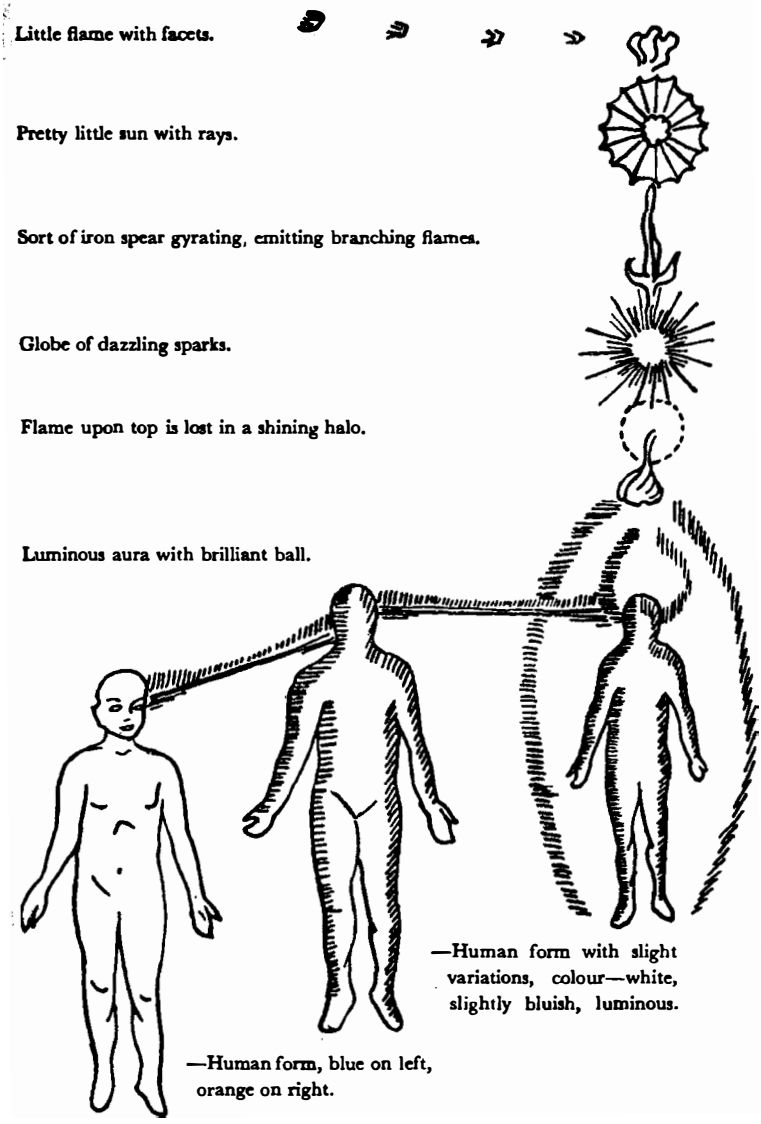
THE MARY PARKER CASE
Artificial Somnambulism.

Here is an account which *appears* to involve hypnotism, psychometry, and projection. The narrator, Mrs. Mary Parker, of Charleston, S.C., tells me that she is now seventy-seven years of age, and had the experiences when she was a young girl in her *'teens*. I am well aware of the objections which certain critics might raise against such accounts, i.e. that they are often distorted in the subject's memory as time marches on. Richet, for instance, often advanced such an argument. Yet it is interesting to note that the same Richet (in *Our Sixth Sense*) when telling of a psychical experience he himself had over fifty years before (and which he offers as evidence to support a certain theory) says: "I remember it as though it happened yesterday". And that is exactly what Mrs. Parker says of her experiences: "I remember them as clearly as if they happened yesterday".

Conscious astral projection is not evident in Mrs. Parker's first experience. Rather, the account seems to be one of a (we will say) 'dream state' induced by suggestions from the operator, Dr. Fanestock. Interestingly enough the suggestions and induced dream parallel the (self) suggestions and consequent dream used for producing exteriorization which I set forth in "The Dream Control Method of Projection," detailed in the book *The Projection of the Astral Body*.

A remarkable point of interest is that two subjects had the same dream simultaneously—in fact were together in the dream—which was induced by the operator's suggestions; and both remembered it clearly! I abbreviate Mrs. Parker's story:

"About 1879 I had a friend whose name was W. M. Baker-


Little flame with facets.
Pretty little sun with rays.
Sort of iron spear gyrating, emitting branching flames.
Globe of dazzling sparks.
Flame upon top is lost in a shining halo.
Luminous aura with brilliant ball.
—Human form with slight variations, colour—white, slightly bluish, luminous.
—Human form, blue on left, orange on right.

Artist's conception of projected forms described by subject under hypnosis, according to French experiments.—(By courtesy of Dr. von Goot).

Fanestock, M.D. He induced in me the ability to go into a condition which he called *Artificial Somnambulism.* . . . I then could go into this condition myself and go to any distant place which was familiar to me. . . . On the other hand, I could *find* a *strange place* if I had a letter or anything that had come from that place. . . I could take the letter or article in my hand, go into the *condition* and follow it back to the place it came from. . . .

The first experience I had was at the home of Dr. Fanestock. . . . I went there to consult him regarding my illness. While I was there a lady friend of his came in who had learned artificial somnambulism some time before. She said she had lost the ability to do so and wanted him to give it to her again. . . . The doctor asked me if I wanted to *learn* artificial somnambulism too, and I told him that I did. . . .

After arranging us comfortably he told us we were going to go to a star—that we were going to go up—up—up into the air. He said: 'Now if you feel yourself getting giddy or feel that you are floating in the air do not become alarmed but keep calm and keep right on going.' . . . The first thing I knew I found myself going along with the lady. . . . We were going upward through the air. . . . Soon we found ourselves going up a long sloping hill. We could see a strange-looking house far up the hill ahead of us, and advanced toward it. Finally, we reached it. It looked as if it were made of poles but was tent-fashion, the roof coming almost down to the ground. . . . Going in we saw a room full of people; they were dancing and having a good time to the music. . . . When we entered they stopped dancing and all began to look at us. Finally, one of them came forth and said: 'I will go with you'. (The doctor had told us we would find someone who would go with us and would take us to an orchard, and help us find a tree that had healing fruit on it.)

The three of us then started out and went into an orchard where we found the tree with the healing fruit on it. . . . The girl that came with us from the house picked some of the fruit and gave us some to eat. I ate one and it was bitter. . . . Then we returned. . . . The doctor asked the lady what she saw and she told him, and everything she told him was the truth, because I was with her. I felt all right when we got back."

Mrs. Parker states that after that she had several similar experiences. Once she was wondering how her mother was and "the doctor asked me *why I did not go in my spirit body and see her.*

'But I do not know just where to go,' I said to him. 'My mother has moved since the last time I was at home.'

'You have a letter from her,' he said. 'Now you take that letter and hold it in your hand and follow it back to where it came from.'

I entered the condition . . . soon I was standing looking at my mother who was lying sick in bed. She had a bad headache. There was a girl in the neighbourhood there, nursing her. . . . She (the girl) split two pods of red pepper, added two bunches of catnip and bound it on mother's head. . . . Some time afterward I had a chance to go back home and visit my mother and I told her of my spirit visit to her bedside. . . . Everything I had seen that night was true, my mother assured me. . . . And while I was sitting there talking to her, the girl I had seen came in. I recognized her at once, although I had never before seen her with my physical eyes. . . ."

Mrs. Parker tells how on one occasion she was with a friend who had been forced to leave his child with his parents in a distant city. She told him she would go there and see how the child was, if he would direct her to the house, starting at the point where they were and *taking* the directions, landmarks, turns in the road, etc., all the way back to the house in which the child was being kept. This he did while she was in the *condition*, as she calls it. She was aware of entering the house in due course, but "found that the baby was not in the downstairs room", as her friend had stated—so she went upstairs and found the baby in the back room, on the right; and "while no one told me I knew that the man and woman there were my friend's parents, and that they had changed the child's room to the upstairs, to take it away from the noises of the front street. . . . Weeks later he verified what I told him, after he had gone home and asked his parents. . . ."

THE GARCIA CASE

Saw Her Own Internal Organs.

"The connection between the phenomenon of *doubling* and that of clairvoyance had not escaped the *magnetizers* of the last century," says Bozzano in *Les Phénomènes de Bilocation*. "They noted that often their subjects have a period of lucidity, declaring that they left the body, and had seen it stretched out inert before them. . . . This case is cited by Durville. Madame Eugenia Garcia, put into a state of somnambulism, thus describes her sensations during her first *doubling* experience. . . ."

[Before relating the case of Mme. Garcia, I draw attention to a very similar case which I set down in *The Case for Astral Projection*, entitled "A Parallel in Mesmerism" (pp. 28–32) in which Andrew Jackson Davis tells of his experience when first mesmerized by William Livingston. There are many points of similarity in the

two cases. . . . However, now for the Garcia account; the subject, having been put in a state of somnambulism, tells what she experienced.—S.M.]

"I suddenly perceived myself *standing* about the middle of the couch on which I had been put to sleep. For a moment I seemed to be seated, and then I was raised without my knowledge. *I looked at myself.* I was luminous, transparent, light as a feather. *I saw my body stretched out motionless.*

Three or four persons were around me, looking attentively at my body. Why were they looking at me like that? I approached and looked at myself too. I could distinguish the interior of my body perfectly! I saw my heart beating and the blood circulating, the veins, the muscles; in a word as if I were made of glass.

I approached my magnetizer, put one hand on his arm, and said: 'Will it not be said that I am dead?' . . . But to my surprise it was the hand of my material body and tongue that played the role, and not my second self. . . . At the same moment I heard, or rather, read in his brain the answer: 'You think now,' before his lips formed the words!

I looked about me, but instead of encountering an opaque and non-transparent surface, such as one sees in ordinary objects, I saw everything as in a glass! I saw the people in the apartments of my neighbours as if we were living in a house of crystal. . . ."

Mme. Garcia states that during another instance when she was under the spell of the mesmerist, and could see everything and everyone as if transparent, she had a strange experience:

"Without letting my physical body out of sight, I was transported from one end of Paris to the other just as quickly as one directs his thoughts from one place to another. . . . I saw houses, people, carriages, but all were transparent as glass. . . . Suddenly I felt a violent shock and again found myself in the middle of the room which I had left. . . . I could still distinguish, though less distinctly now, my two separate bodies. . . . Gradually things grew heavy and misty. . . . I saw nothing more. . . . I had been awakened. . . ."

The next case is an example of projection brought about by repeated experiment:

THE SIDNEY CASE
A Successful Experiment.

"In the summer of 1938," writes "Mr. Charles Sidney", of Plymouth, England, who requests that his real name be withheld, "I had been reading about astral projection, and it seemed

to me that to have such an experience would be very interesting and give me definite proof of survival.

I decided that I would attempt to gain such practical experience for myself. . . . I had various ideas at first of where I would go and what I would do, if successful . . . but after getting right down to the matter I decided that the only thing I could do would be to concentrate on one simple fact, which was that I would visualize myself being outside my body, and keep everything else out of my mind. I imagined myself as being 'out', and looking at my physical body—seeing it as others would see it. As I say, that was what I tried to keep entirely in my mind. . . .

On retiring to bed at night, I would lie upon my back (as described in *The Projection of the Astral Body*), with no pillow under my head, my body—legs and arms—straight in line. . . . I then made a mental effort to take my mind completely away from my body. . . . I deliberately tried to imagine myself outside my physical body, as I have mentioned. . . . I did not imagine myself as going anywhere or doing anything. . . ."

Mr. Sidney tells that he tried to build up the 'stress', as explained in the above-mentioned book, concentrating nightly on his visualization. He says:

"Night after night, night after night . . . I continued. . . . Finally, I began to doubt that you knew what you were talking about, and decided that I was wasting my time. . . . Then one night—about a fortnight after I started this routine—it happened! I suddenly discovered that I was up above my body, looking directly down upon it! It was lying on the bed as clearly as day. I had a good searching look at the face in particular, and thought how strange it was to be now looking at myself, just as other people see me. Looking at myself this way was very different from looking at myself in a mirror. . . .

The experience was very clear and definite indeed . . . nothing imaginary about it . . . far more real than I had ever anticipated. . . . I then thought that I would see if I could move somewhere else. . . . Immediately I found myself rushing back, down into my physical body . . . striking first the head, where I entered and went right through the full length of my physical body . . . with a violent shuddering sensation. . . . When this was gone (the sensation) I was once more physically awake and remained so for a short time. . . .

I know that the experience was an actual fact. . . . If, on the other hand, while looking down at myself, I had entertained any doubts (which I did not) that it was the real thing, then the experience of re-entering would most certainly have eliminated them entirely. . . . I have not tried to repeat the experience. . . . I need no further proof that I am a spirit . . . but I am

not especially fond of the sensation, and feel that I should learn more about the subject before trying it again. . . . As I am in business, please use a name which no one will recognize. . . ."

THE RENÉ C. CASE
Made Tests While Projected.

This case, translated from the German, appeared in *The National Spiritualist* of 1st February, 1939. The author, Palmer Emerson, says: "This case is distinguished by the exactness with which the subject seems to have observed his own psychic processes and experiences; moreover we again meet here an effort to assure himself of his own *actuality* by the handling of objects." The case follows:

M. Réné C. passed through polytechnical high school and attained the degree of Doctor of Natural Sciences. The experience of *conscious self-emergence* has been his repeatedly. One of these experiences he describes as follows:

". . . The feeling of dizziness increased; my consciousness grew dim for a moment, then cleared itself again rapidly.

I was standing erect in the room and knew that I was separated from my physical body. My thinking attained the utmost clarity. I accounted to myself completely regarding my condition. I carefully analysed my feelings and my thoughts *and was conscious of the fact that I was analysing* them—yes, and was also conscious of this consciousness itself.

Although it was night, I was seeing distinctly, but not quite in the same way in which one, during waking hours, perceives the daylight. I was wearing no clothing on my fluidic body. . . . I stood erect and could move forth either by walking or by gliding over the floor.

I saw with perfect distinctness my fleshy body which lay stretched out lifeless on the bed, like a corpse lying upon its back."

Réné C. then describes some of his reflections and the experiments he tried while in this condition, for example the voluntary 'objectivation' of mental images, or concepts. He was never able to force his physical body to move, while out of it. He tried to turn on the electric switch several times but saw no illumination occur. By auto-suggestion he woke himself gradually and without agitation or shock, wrote down his experience, then went to sleep again for two hours longer.

The following odd case is from the French, and is the experience of M. Alexei Semjonov, a writer, as given by Cornillier. While

partially spontaneous, it embodies some experimental elements also, and for that reason is included in the present section. . . . In part, the account reads:

THE SEMJONOV CASE
"*Appears During Séance.*"

M. Semjonov is credited with very good judgment by Cornillier, and seems to have appeared at a séance held by his friends while his own physical body was wrapped in slumber; yet afterward he had no recollection of his appearance there. He says:

> "*Later* during the night, I awake suddenly; I am in the middle of the room. I have an indescribable feeling; at once comfort and oppression! Moving forward I notice with terror that I pass through the chairs! I look at my bed and behold myself in it! I am sleeping on my right arm, my body is drawn up.
>
> I look into the mirror and there I see two Alexeis: the one standing clothed, but cloudy; the other corporeal, lying down in the night-shirt. The only thought that stirs me, and which I repeat is this: 'It is ten minutes after twelve. I do not know why this is.' Immediately, without cause, I think of Trocadero Place. Incredible as it sounds, I am there, right at the entrance to the Avenue Henri Martin! The appearance of the square, cold and dark under a rainy sky, impresses me painfully.
>
> . . . I am in my room again. I think of you (Cornillier) and instantly I am in your studio. Once back in my room; a strange, horrible feeling overcomes me, a kind of oppression, with dizziness. The body in bed seems now more drawn up. . . . The room grows hazy. . . ."

M. Semjonov sees forms about him; has a radiant vision; sees his (obviously deceased) grandfather and someone unknown, who are working over him and falls, as if into a hole.

THE TURVEY CASE

In his book *The Beginnings of Seership* (with an introduction by W. T. Stead) Mr. Vincent Turvey tells of some of his out-of-the-body experiences, and comments at length concerning them. His 'trips' are of the ordinary variety; but some of his comments are, it seems to us well worth quoting. He says in part:

> ". . . In the mental-body-travelling, the 'I' appears to leave the 'me', and to fly through space at a velocity that renders the view of the country passed over very indistinct and blurred. The 'I' appears to be about two miles above the earth, and can only

barely distinguish water from land, or forest from city; and only then if the tracts perceived be fairly large in area. Small rivers or villages would not be distinguishable. . . .

When, besides hearing—or seeing—with the mental body, the 'I' also moves matter, then the 'I' makes use of the medium's psychic force, which the 'I' appears to draw from the medium's wrists or knees as a sort of red, sticky matter (a part of his energy or 'vitality' body?). At any rate, that is what appeared to happen when, on one occasion, the 'I' lifted a bed with two people in it, and spoke to them in the 'direct' voice. Physically I have not strength in myself to raise a small child. (The people in bed were four miles away from Mr. Turvey's physical body.)

In mental-body travelling, the 'I' is actually on the spot, and sees, and hears, and smells, and uses all the senses of the 'me', which remains at home; although, if physical force be needed, this is as a rule borrowed from a third party.

A cord connecting the two bodies is apparent whenever the 'I' leaves the 'me'. It seems to join one body to the other, passing from the solar plexus of the one to the back of the neck of the other. It is very like a spider's cord; but in colour it is silver, tinged with heliotrope; and it extends itself and contracts in the same way as does elastic cord. . . ."

Mr. Turvey claimed to have controlled mediums in séances on many occasions, manifesting through them, and his references to 'the psychic force supplied by the medium' were prompted by this fact. The medium was, of course, in trance, his own spirit having left his body; but it is interesting to note that we have, in such cases, a series of manifestations by a *living* communicator, instead of a dead one. Mr. Turvey describes this process of 'possession' at some length, and his book, though curious, is worth reading on that account.

[As to this author's statement that the astral cord leaves *via* the solar plexus: I stated in my first book that there may be various types of projection, but that, in my own case, I had not observed this to be a fact. Certain French experimenters also claim that the cord emerges from the physical body at the point of the solar plexus. Be that as it may, I am convinced that the cord does not terminate at the surface of the body, but proceeds inwards to some vital centre—perhaps the solar plexus, perhaps the pineal gland, varying according to the nature of the projection. It is quite possible that the details of the process vary with individuals, and under differing circumstances. I have stated merely my own impressions and observations, after experiencing many hundreds of astral projections. . . . I should be very glad to hear from any of my readers on some of these difficult points.—S.M.]

* * * * *

Note by S.M. on Yram's book *Practical Astral Projection.*

Despite the title of this book, and the fact that the major portion of it is devoted to 'the experimental bases' of astral projection, I must confess that the net result of its perusal is to leave on the mind a certain state of mental confusion and uncertainty—if not irritation! There is very little that is really 'experimental' in the book, and when the author might have been precise, he suddenly wanders far afield into the realms of morals and metaphysics. . . . However, there is much of interest in the book, and in many ways his experiences coincide with my own. In some respects his chapter on how to distinguish between thought forms and living beings is one of the most interesting. At the conclusion of this chapter Yram says:

". . . After a few experiments it is easy to distinguish between thought forms and living beings who are already developed. In the majority of cases thought forms are less vibrant, less active than beings in evolution. Their magnetism is far less powerful. . . . When we dissolve a thought form, the first thing we notice is a slowing down in the whirling movement of its atoms. The shape loses definition and seems to go out of focus. The dimensions change, the image grows smaller and loses cohesion, and finally disappears."

Again, in his chapter devoted to the distinctions between dreams and true astral projections—and the possibility of illusions on the astral plane—our author has this to say:

"Experience has shown us that the human being is a consciousness capable of living in extremely subtle matter, in which he has access to the energy which underlies phenomena. . . . In order that he may keep his equilibrium in this superfine matter it is necessary to build up a system of oscillating energy, capable of synchronizing with the vibration of the higher planes, in order that the consciousness may discern their characteristics . . ." (p. 115).

Yram has doubtless experimented with himself considerably, during projection, and has some interesting things to tell us of his findings. As to the objective methods of proof, he warns us that "for the sceptic . . . this kind of experiment gives rise to too many difficulties". He is speaking particularly of the work undertaken by the Durvilles (*Le Fantôme des vivants*). . . . This may be true of the work undertaken thus far; nevertheless it is my personal belief that new and positive results will be obtained in this manner eventually; and when this is so, the whole world will believe!

§7. SPONTANEOUS PROJECTIONS—DURING SLEEP

THE WATSON CASE
Intentional Projection.

[This valuable and interesting account, as furnished by Mr. John H. Watson, of San Francisco, California, is reproduced *verbatim*—not one word being changed. Mr. Watson deserves the praise of all concerned for his fearlessly presented testimony.

Naturally, I have more than the usual interest in this case, since it verifies statements formerly made by myself and published twenty years ago. When I asked Mr. Watson for permission to reproduce his letter, which was originally intended to be confidential, he replied:

"If you have found my previous letter to be of any particular value whatsoever, you are perfectly free to do with it as you wish. As you suggest the possibility of its publication, I have no objection to the use of my name, since what is written therein is strict truth."—S.M.]

Here is the original document:

"418 Hayes Street,
San Francisco, Cal.
20th June, 1938.

Mr. Sylvan Muldoon,
Darlington, Wisconsin.

Dear Mr. Muldoon,

Having recently completed the reading of your very interesting book, *The Case for Astral Projection*, I feel moved out of respect to your prefactory request that such information be communicated to you, to write you concerning my experiences pertaining to the little credited phenomenon of astral projection. It is a pleasure to write of such a matter to one who, because of his own knowledge of the truth of the subject, can lend sympathetic attention to the perusal of the details to follow.

Although I am but twenty-six years old, I have for the last twelve years been deeply interested in subjects of an occult nature. But despite my interest, I had no definite conviction of the veracity of what I had read. Never, in all the scores of books that I searched through with such hope, did I encounter a bit

of practical information as to how one might possibly acquire occult powers for himself.

Any time I thought I had come upon a book that, by its title, had the information which I sought, disillusionment inevitably claimed me in the end. It was always the same old story, nothing but a narration of, to me, enviable experiences, with a conclusion of warnings about the dangers of tampering with psychical powers. Relative to the no small number of books concerned with the description of occult phenomena, the paucity of practical information is hardly less than appalling.

If it had not been for the undoubtedly sincere works of Hereward Carrington, I feel sure that my scepticism would have hardened into dogmatic disbelief. As it was, I persisted in my reading and finally came upon your truly enlightening book, *The Projection of the Astral Body*. Sincerely, my admiration and gratitude are boundless.

I obtained this book from the main branch of the San Francisco Public Library during the first week of January of this year. Your description of the cataleptic state connected with astral projection, which you term *astral catalepsy* astonished me. From my ninth or tenth year, to the present, I have awakened in a condition absolutely analogous to this on the average of once a week.

Many a time have I told my mother and friends of the fact, but because of my apparent good health (I have never been sick since my sixth year, and then I had but a slight fever) I never sought medical aid, although when this condition first came upon me I often wondered if I was developing a form of paralysis. But the main reason for not requiring the services of a physician was that my mother is a devout Christian Scientist, consequently I was told to forget about it and it would pass away of itself.

But it never passed away, and in time I began to accept it as a matter of course, and attributed it to some slight derangement of the nervous system. So far as I was aware, no ill-effects were consequent to my physical organization.

In connection with the foregoing I will also mention that flying dreams invariably preceded this cataleptic condition. I do not recall ever having a frightful falling dream, however.

Four nights after reading *The Projection of the Astral Body* (11th January) I awoke in an absolute rigid condition, and immediately I recalled your statements concerning astral catalepsy, of how this condition was conducive, if not essential, to astral projection. But for some reason or other, I became fearful of aggravating a condition which, I reasoned to myself, may not have been astral catalepsy, and so within a few moments was restored to my normal condition.

All the following day I vowed to myself that, come what may, the next time I became cataleptic I would avail myself of what might be an opportunity for astral projection. Six nights passed and on the seventh I awoke at what I imagined to be about two or three o'clock in the morning. I was cataleptic once more, and although the fanciful thought of *rigor mortis* flitted across my mind, I did not hesitate for more than a second or two. I steeled my determination and thought of myself as leaving my physical body. *And as surely as I write these lines I moved out from my body and uprighted in the hallway adjoining my bedroom!* A distance of about fourteen feet. *I had passed right through the wall that partitioned the hallway from the bedroom.*

Exactly as you have described the process of projection, I was astrally cataleptic until I was uprighted. After this, I was free to move. I immediately proceeded to do so and passed out of the house into the back yard, when I suddenly found myself being drawn back to the physical body. I experienced no disagreeable repercussion, just a gentle settling down into the physical organism.

Although my physical eyes could discern nothing in the darkness that surrounded me, when I was projected I could see clearly in a sort of silvery light. My astral vision easily penetrated the physical matter that constituted the walls, but there still seemed to be the lines of form at points where the walls terminated.

In all, *I have experienced thirteen conscious projections,* and without being more prolix than I cannot avoid, in order to be clear, I describe one or two more of them, before giving a general summary of the physical sensations I experienced following the projections.

My sixth projection occurred during the latter part of March. Shortly before retiring that night, I had been reading Carrington's *Your Psychic Powers and How to Develop Them,* and was impressed by the warning in the chapter on astral projection. The warning was, to forego any projection experiment if things go *black.*

I went to bed with the hope of projecting, and, as I always do when this thought is uppermost in my mind, lay on my back, breathed deeply a few times, relaxed, and imagined a double of myself floating longitudinally above my physical body, as you have pictured it. Soon I went to sleep. I awakened some time later in complete darkness, was cataleptic, and at once desired to leave my body.

This time, instead of floating out slowly, as in all preceding experiences, there was a startling 'click' in the region of my head, and I was projected with amazing velocity directly through the ceiling and out into vast space. As fantastic as it may sound it

seemed I actually felt the rushing of the air in my face for the moment. For a few seconds there seemed to be a tremendous shower of scintillating silvery light around me. Then a heavy darkness began to envelop me, at which time I recalled the warning of Carrington and at once desired intensely to return to my body. This is the only time I ever experienced an unpleasant sensation on re-entering my physical body, but even then it was by no means unbearable—a sensation like a shock of electricity, followed by a veritable fireworks of shooting stars.

In all my projections, sleep preceded the cataleptic state, and that no doubt enabled me to project, with the exception of the two which were induced without the interval of slumber. I conceived the idea of closing my eyes and visualizing some object in my bedroom, such as the bedroom door, then, in my imagination, I attempted to identify myself with it, by drawing the door closer and closer until I seemed to be merged into it. By this method I was twice able to produce astral catalepsy, and in each instance I felt an odd *click* in the region of my heart, identical with the *click* that preceded the projection described above, but, unlike that singular projection, I floated out slowly in these two instances.

Now to describe the physiological effects that followed my projections, which, if others have described their experiences accurately and completely, I feel must differ in certain details from most others.

In most instances, immediately after recoinciding with my physical body, I experience a powerful influx of sexual energy. And in connection with this I can well understand the warning of many theosophical writers that if one be not continent, and yet attempt occult development, he is liable to excessive sexual indulgences. Perhaps, and it seems quite likely to my mind, there may be more than the elements of Hindu mythology behind the Yoga concept of the psychic centres known as chakras.

May I not, quite unconsciously, have stimulated the region corresponding to the Svadisthana chakra? Profuse perspiration has followed in seven cases out of my thirteen conscious projections, and in all, the beating of my heart became so audible, so definitely pronounced, that it was startling; there seemed to be no acceleration or retardation of action. I especially mention this, because normally I find it difficult to detect the pulsation unless I place my hand over that region.

Although I have always possessed an abundance of vitality, a noticeable increase generally follows a projection. In fact, once I became so charged to the point of exaltation, I felt as if the possibility of levitation were not far remote.

You recall that I mentioned two instances of catalepsy with-

out the intervention of sleep. The physical sensations accompanying the gradual growth of, or more aptly, ascendency of this condition, were so striking that I feel the desire to describe it more fully: a tensity of feeling seemed to run along my back, from the posterior portion of my head, down to the extremities of my feet. Then, simultaneously, from all posterior portions of my body, this tensity seemed to pass throughout the bulk of my form and rise to the anterior, thus encompassing my entire body in a most rigorous sensation.

The slightest bodily movement was utterly impossible while in this state—nature's perfect strait-jacket. On projecting, aside from the very noticeable *click* in the region of the heart, the most conspicuous points of departure were felt to be at the frontal bone and the centre of the chest, where the feeling of being drawn out was very pronounced.

All that I have written in this letter is as emulative, in description, of the facts of my experiences in astral projection, as my power of mental transcription finds possible.

In all sincerity, yours truly,

JOHN H. WATSON."

Here follow several spontaneous cases which are typical, and at the same time illustrative of varying points of interest, in the course of the narrative. . . . The *titles* are merely intended to give a general idea of the main theme of the projection experience.

The first we have entitled—

THE WILCOX CASE
Was It Suspended Animation?

"Thirty-six years ago, when I was twenty-seven I left my body for the first time and retained consciousness" writes Mrs. A. W. Wilcox of ——, Chichester, England. "I knew nothing about spiritualism at that time . . . and being the breadwinner of the family, it was a case of work all day and get right to bed at night. I was always tired out. . . .

I was so fatigued that finally I was obliged to give up and rest in the afternoon. . . . Almost as soon as I reclined I found myself *floating right up out of my body*. . . . I thought I was dying and begged so hard to get back, on account of my children. . . . I was terribly frightened and gradually saw myself coming back into my body . . . but I could not move and presently found myself going out again. . . . Then I went back a second time but was still helpless to move. . . . The third time I went back

I tried (mentally) as hard as I could to 'throw myself' to move physically, but could not budge. . . ."

While trying to bring activity into her physical body, after three conscious exteriorizations and interiorizations, Mrs. Wilcox heard "a noise . . . like the rushing of wind. . . . It seemed to start at the bottom of my feet and go straight up through my head. . . ." And, after some further effort, Mrs. Wilcox managed to move herself. Hurrying nervously downstairs she told her mother what had happened. She told me: "I had been dreaming; but I knew I had been awake. . . ."

"Six months later the same thing happened again, and when I told my mother she told me my 'head was bad', or I had been dreaming too much. . . . During this 'attack' I was taken only as far as the ceiling of the room . . . but 'they' took me three times and returned me three times before I could move, physically, or could call out. . . . I wondered both times if I were leaving for good and if I would get back again. . . ."

Years passed. Mrs. Wilcox moved to ——, in Kent, and . . . "one day a lady invited me to attend a meeting of the Theosophical Society. I went with her, but I did not even know what the word theosophy meant. At the hall, after the meeting, I happened to look through your book, *The Projection of the Astral Body*, and to my utter amazement I read, and saw fully illustrated, the very thing I had myself experienced! I was so surprised to see this that I could hardly express myself for days, because I could not get it out of my mind. . . . As I had my projections before I saw the book, or knew anything about such matters, it cannot be said that my experiences were brought about by suggestion. . . ."

Shortly after this, Mrs. Wilcox had another brief projection experience, but on finding herself outside of her body she gasped: "Oh—I must get back into my body. This is too dangerous. I must get back. My children need me. . . ." And she sensed a presence which spoke to her and said: "Do not be afraid. You will get back. You are not finished with your time on earth yet. We have brought you over here, and if you want to meet your husband you——"

But before the voice had finished, Mrs. Wilcox was "worrying over my children and was afraid to leave them . . . and I heard that same noise like air going through me . . . and I went back into my body. . . ."

Although Mrs. Wilcox does not mention it, the writer gleans from her account that she must have been subject occasionally to spells of suspended animation, and that during some of those spells she experienced projection. She tells how, on several occasions, she "slept for as long as three days and three nights, as if dead. . . ." In another place she goes on to say:

"One day a friend asked me to go to the 'pictures', which were nearly opposite my place of business. I did not want to go . . . I did not feel well enough, and my doctor had warned me to keep quiet and get plenty of rest. . . . But I went and felt very ill all the time. . . . When we came out I fell over on the street, pulling my friend over. . . . I felt myself going out of my body but could do nothing about it. . . . My first thoughts (while in this state) were of my little son who was ill and could not get along without me. . . .

A policeman came up and a crowd collected about my body. A lady pushed through saying, 'I am a doctor,' and began to feel my pulse. She shook her head and said, 'Send for an ambulance—she is dead'. . . . After some minutes I saw my little son pushing through the crowd to see what was going on, as little boys will. When he saw my body there he said: 'Oh—that's my mother!'

And at that very moment I went back into my physical body again. . . . The doctor said: 'This is certainly a miracle'. I had been thinking of my son, and it was as though his love for me had called me back. . . . They put me in the ambulance and took me home. . . . Most of the people who were there are still living and can verify this account. . . ."

THE HALDEY CASE

Projects to Place Later Visited Physically.

Mrs. H. F. Haldey, who lives some distance from London at present, states in her account that she has had several out-of-the-body experiences, and from it we quote a few paragraphs:

"I had an experience about seven years ago which I will explain as best I can. . . . I lived some distance from London, at W——, I went to bed and was resting peacefully when *I had a feeling as if someone were trying to push up my bed from underneath.* This aroused me and I looked under the bed, but found no one. . . . I could not understand it and went back to bed again. . . . When I was about half asleep I felt the same *pushing upward from beneath* . . . and the next thing I knew *I was floating* through the air. . . . I did not have wings though. . . . Then I realized soon that I was in London. . . ."

Mrs. Haldey states that she saw people along the streets and gives other details, then tells how she went into a certain strange house which she had never seen before. While there she took notice of the various rooms, walls, furniture, and its general appearance. She goes on to say:

"Several months afterward I had the pleasure of going to

London on a special mission which required that I go to a certain house. . . . Imagine my amazement when they opened the door and I walked into the very room I had been in while out in my spirit that night. Everything was just as I had seen it while out of my body!

I have since had several more of those experiences and I find that, no matter how long afterward it is, I sometime later visit the place materially where I project to. . . . Sometimes it is many months afterward. . . ."

The subject adds the following interesting information in a postscript to her letter:

"Not many weeks ago I had an awful experience. After I had been out I got frightened. I wanted to return. I saw my body lying on the bed and was afraid. I stood at the bottom of the bed and was reaching at my body, trying to get back, but did not seem to move either way. I was so frightened. . . . Just then I heard a voice which said: 'Don't be afraid,' and in a moment everything was well and I returned into myself. . . . But I never want to get caught with that 'feeling' again. . . .

At another time I moved upward and it seemed as though I were bouncing against the ceiling of my bedroom, just as though I were a balloon floating about, and all the time I could see my body lying in the bed below. . . . Sometimes the experiences are so nice that I do not want to come back, but at other times they are terrible. . . . From the bottom of my heart, every word I tell you here is true. . . ."

[Aside from my own experiences of this same nature (that is, visiting places during projection, later visited physically) I have in my records many similar reports. Those who have read my book *The Case for Astral Projection* will recall the instance in which Mrs. Lenora Brewster, of New Hampshire, projected and visited a house which her cousin later purchased, and which she had never seen until two years later, when she visited her cousin and discovered she was physically in the house where formerly she had been astrally. These reports verify claims made by me years ago. For further information on this subject I refer my readers to *The Projection of the Astral Body* (pp. 222–5) "Enacting Future Events in the Astral Body".—S.M.]

THE FISHER CASE
'Locked Out' of Her Body.

Mrs. Catherine Fisher, who lives in a town in New South Wales, Australia, apparently has had a number of projections which usually occurred during a state resembling suspended anima-

tion. Mrs. Fisher often found herself in this 'condition' after a period of sleep.

"I had the experience repeatedly for a number of years," says Mrs. Fisher, "and I can best describe it as 'inability to physically awaken'. . . . It was very alarming. . . . My distress was terrible. . . . I knew all that was going on around me but could not move (when inside my body) or control my physical faculties. . . . Often after failing to 'arouse physically' in my terror *I would get up out of my body, leave it lying there, and follow members of the family through the house, crying and shouting at them to arouse me from my condition . . . but they could never hear me. . . . It was terrifying to be locked outside of myself like this.* . . .

As a rule, when I did gain control of my body it was because my husband, son, or daughter, would discover the 'spell', and bring me back by quietly talking to my physical self. . . . They were used to my having these spells and never aroused me suddenly. . . . They always told me that I could not have been going through the house screaming, because while I claimed to have been doing so, my physical body was lying still, that I was asleep. . . . I know that, but I was awake going about the house while I was physically asleep! They could always tell by my breathing and general physical appearances when I was in the 'condition' . . . and they would at once assist me. . . . If it was during the night, would gently keep calling my name. Often they would have to *unlock* me, as we called it. To do so they would gently turn me over and unfold and open my arms . . . I would then gasp a deep breath and slowly recover. . . . I would feel ill all day after one of these experiences. . . ."

Mrs. Fisher states that she discovered a method of eliminating this 'inability to physically awaken' as she calls it, by suggesting to herself the exact time she wanted to awaken, prior to going to sleep.

"It was very easy to do this. . . . I would look at the clock and state just when I was to wake up, or how long I was to stay out. . . . When that time arrived I would awaken without difficulty. . . . The clock did not necessarily have to be in my bedroom or even within hearing distance . . . I tested this out time and again and had good results. . . .

But," continues Mrs. Fisher, "if I did not get up at once, after awakening, I would often drowse off into the cataleptic spell. . . . No one could ever tell me what this was I experienced. . . . The 'state' would often come upon me when awakening, if I laid down for a while in the afternoon, and sometimes *before* I got to sleep. . . . I consulted doctors and got no satisfaction. . . . Finally, an osteopath whom I consulted told me that my

trouble was that my spirit could not get back into my body properly. . . . That was the first time I ever talked to anyone who seemed to have light on the subject. . . ."

Mrs. Fisher states that, at the time she is about to exteriorize, she first feels a *gentle rocking sensation* . . . and "from the rocking feeling to finding myself upon my feet, I can never tell just how long the time is". She took up the study of spiritualism, because of her experiences out of the body; the latter were *not* the result of her spiritistic study, and were not therefore brought about by suggestion from something she read or was told. She further narrates how, one night, while her husband was away, she was left in charge of a considerable sum of money, and feared someone might attempt to rob her.

"So I decided to remain awake all night," she continues, "and be on the alert. . . . About 4 a.m. I started to fall asleep, and singularly enough I knew I was going to sleep—that I was asleep . . . and that at the same time I was awake and floating around in the room over that sleeping body . . . and try as I could to get back it was impossible. . . . I knew my body was in the 'condition' and that I would never be able to awaken in it myself. At the same time I remember thinking, 'you tired out old body, you don't seem to care if we have burglars or not!'

I knew from experience that if I could get someone to call me I could get back. But my two children were fast asleep in their cots in the same room. . . . I was in a terrible state of mind. . . . I thought, 'Oh—if I could only get my son to call out for me I could get back'. And then the most amazing thing I ever saw happened: my boy sat up in his bed and said: 'Mother'. . . . At once I 'went back', and answered him. . . ."

Mrs. Fisher adds:

"When I am travelling about out of my body like this, the walls and doors are passed through as through open space; but I follow my habits too, and if I approach a door, I reach out to try to open it, and while I do not do so, my desire to get through seems to take me through before I can open it. . . ."

THE KUCHYNKA CASE
"A Sceptic is Convinced."

Professor B——, of Ledec, Bohemia, had the following experience which was reported by Dr. Kuchynka. The latter tells us that one evening, while Professor B—— was in his studio, he was reading from a book which explained how to project the astral body; and, while he had no belief whatever in such a phenomenon, he thought

it would be amusing to try some of the prescribed instructions, merely as a pastime. So he tried them, without success, and finally laid the book aside. . . .

"I entered my sleeping room, began reading another book while in bed, and fell asleep," Professor B—— continued. "The next moment I awoke, as if from a heavy dream. My eyes were closed and I felt that I was not in my former position on my back, but that I was hovering in a horizontal position with my face turned downward.

I am a painter, and in consequence of my trained memory for images, I can afterward recall into my consciousness the details of what I have seen, and I can remember, as if I had just seen it today, the following picture: a plain, brightly lighted sleeping room; beside the bed a small table with a glass of water and a ticking timepiece; a carpet; *and on the bed my own countenance with closed eyes,* with the features of a corpse and teeth clenched in the death struggle.

My first thought was that I had slipped out of the endless stream of life and death. This feeling *that I could not die at all,* called forth in me an infinite horror. The thought came to me of how my physical body would be found and buried and yet I would not be dead and unable to tell anyone!

Superhumanly, I strained my will-power to the uttermost; then I saw the familiar ceiling and was lying in bed. . . . According to my habit, I tried to explain it all logically. At first I reasoned thus: I had probably fallen asleep and had a severe dream, but three reasons convinced me that such could not have been the explanation :

First, never before had I been able to picture myself with closed eyes.

Second, while still in the first position after waking, I was conscious that *from above* I had seen beside the bed a fallen book with one leaf pinched together. It had fallen down after I had lost consciousness. From my position in the bed I could not have seen it, but in the above described position, I could see it—that is, from above, looking downward. (I afterward found that the book actually did lie in the place and in the condition I had seen it.) Moreover, I endeavoured to obtain the view of the bed and the sleeping room as I had seen them during exteriorization, and found that this was completely possible, *only* if I laid myself on a board hung horizontally about three-fourths of a metre (not quite two and a half feet) above the bed.

Third, in fear of falling asleep again, I made a drawing of myself from memory, that is, I made a drawing of my physical self as it had been shortly before the exteriorization. And in so doing I remembered that I had seen a small speck in

one of my clenched teeth. I thought, 'I know nothing of a defect or of a filling that had dropped out. I did not see it before going to bed'. So I looked in the mirror and saw that *the speck was actually there*. It was no defect in the tooth, however, but a kernel from a seed-cake I had eaten before going to sleep, and which had adhered there.

Neither before this nor since has anything supernatural occurred to me or to anyone in my family; nor were there any nerve-ailments or tendencies present. . . ."

THE SPRENGER CASE
Some Odd Observations.

Under date of 27th June, 1938, I received a communication from Miss Jocelyn Pierson, editor of the *Journal* of the American Society for Psychical Research, in which she said, in part:

"In our March issue we discussed your work in astral projection. . . . The enclosed letter appears to be a projection case . . . so I am sending it on to you. . . . The man in question, Fred Sprenger, is a German, about thirty-two, who was a baker by profession, until he came to this country, where he developed an occupational disease and had to give up his baking. . . . He does not believe in spiritualism and is opposed to the study from that point of view. . . . He came to us through reading our discussion of your work. . . . He has since questioned his children on the 'ghosts' that they think they saw, and reported to me. . . . Should you be interested further, let me know. . . . I am just off to Europe for two months to study the situation of psychical research abroad, so if I do not reply at once you will know it is because I am away. . . ."

The remainder of Miss Pierson's communication is not relevant to the matter here under consideration, so I omit it; but in the paragraphs which follow, I make excerpts from the letter which Mr. Sprenger sent to her, and which she sent on to me:

"Certain things have sometimes happened to me which I would like to have told a doctor about," says Mr. Sprenger, "to find out what was the matter with me . . . but I thought it would sound so ridiculous that I never have done so. . . . But the reading of something like this in your *Journal* prompts me to tell it to you. . . .

I am a great believer in science and scientific thought and have thought much about things like space, time, ethics, and so forth. . . . I am also a composer of chess problems, and several of my compositions took prizes. . . . My experiences consist of

the following: I feel tired and lie down on the bed. . . . After a while something seems to happen to my head and body.

It seems to me that my body gets sort of stiff. . . . What happens to (or in) my head is hard to describe. . . . The inside seems to be held as if in a vice, and a feeling of fear takes hold of me. . . . I try to get up from my bed, but only succeed if I do so immediately after I notice these symptoms. . . .

If I wait a little longer I find it impossible to do so (get up out of bed) no matter how hard I try. . . . And I try very hard, because I want to get rid of the feeling and the fear that is gripping me. . . ."

No doubt Mr. Sprenger refers to his 'astral head' and self in the next paragraph, although he does not say so:

"And I try so hard to get up . . . and after a while I seem to be able to first lift my head and then get up from the bed entirely. . . . I then can and do walk through the apartment, but it does not seem like walking, and it is more as though I do not have to walk at all to get round the apartment. . . . This seems always to be the case. . . . What happens after that I do not know, because I have no recollection of going back to bed again. . . .

I seem to know that my body is lying on the bed when I am walking through the apartment, or it is as though for a second I am going like lightning to lie on the bed, and then am up again. . . . Or perhaps I am in both places at once! . . . It is difficult to explain. . . .

Anyhow, all this starts at the moment when I finally seem to be able to lift my head, and if that did *not* happen I know I would get up (physically). . . . I can't say how I know, but I know. . . . Another thing which might be connected with this is that my wife and two sons have seen a 'ghost' standing by their bedsides. . . .

I am thirty-two years old now. The first time I ever had this experience was when I was seventeen. . . . Last night I had the experience again, and today I feel tired and lazy, which is always the case after it happens. . . . Sometimes I have the experience very often, and at other times not very often. . . . I surely would like to know what it all means and will appreciate it very much if you will give me your opinion. . . . I do not like to tell all this, as you might think there is something wrong with my mind. . . ."

From subsequent statements made to Miss Pierson and myself by Mr. Sprenger, I quote a few additional interesting points here, in abbreviated form:

"I fell asleep about twelve-thirty. It seemed to me to be about three-quarters of an hour later when I experienced the

feeling of fear. . . . I was half awake. . . . I tried to move my head. (This I always try to do because of the fear; it seems I am trying to move my head to a point where I can open my eyes, so I can see around the room and find out if there are any grounds for fear.) I always do this when I project my astral body. . . . [Mr. Sprenger explains his sudden use of the term 'project my astral body' by saying: "You see I have already picked up some technical names from the literature you sent me. . . ."] "It is at this point that *it* leaves the body and moves around the room, seeing with its eyes. . . ."

He continues:

"It is always with great exertion that I am able to move my head even a little, or any other part of my body, which seems to be in a cataleptic state. . . ."

He observes further that he *thinks* he is in his physical body when he gets up from the bed, but he really is in his astral body and his physical body has not moved at all. . . . In another place he says:

"I tried to move my head. . . . This broke the spell, so to say. . . . I was able to note two things. First, that I did not move my (physical) head at all. . . . The feeling I have had when moving my head is like the sensation of a wooden peg, tightly fitted into a hole in a piece of wood, which, when one powerfully turns the peg around in the hole a little at a time, produces a grating noise. . . . This noise is produced by strong little jerks at the back of my head and neck. . . .

The second thing I noticed was that my mouth was open. This was a surprise to me as I always thought that I had slept with my mouth closed. . . . And I was breathing deeply . . . there was a very fine mist-like material which seemed to go out about a yard from my mouth and rise two or three feet with each breath. . . ."

Another excerpt from Mr. Sprenger's records:

"On 1st July, for the first time, I consciously went out of my own apartment. . . . My spiritual self had been going around inside my apartment. . . . I walked back to my bedroom door. I wondered to myself if I could go through the door, when instantly the door rushed right up to me and I went through it. . . . I saw the light in the hall and a man coming up the steps. . . . Immediately I rushed back again, this time going through the door backwards. . . .

It does not necessarily have to be night when I project my astral body. It has happened to me many times in the daytime. . . . But I cannot do it any time I want to. I always have to get very tired. . . . Then when I lie down it happens by itself. . . . I have never seen a spirit guiding me in these projections, but

once it *seemed to me* that there was someone present. . . . I have had many flying dreams. . . . I want to say that I absolutely know when I am dreaming, and when I am projected. . . . It is as different as sleeping and being awake. . . ."

Mr. Sprenger states that on one occasion, when he awoke at night, he felt an 'electric prickling' going through his body, which increased until the 'full power was turned on'. . . . He found himself in the first stages of projection and continues:

"I seemed to see somebody in front of me. . . . This form retreated and I wanted to follow it. I did, and very shortly we were rushing through space, the form always in front of me at the same distance. . . . Suddenly I stopped; this was accompanied by one of those shocks I get through the head . . . and in a little while I awoke again in bed."

[These are some of the highlights from Mr. Sprenger's testimony which he has tried to explain in English, and which I have abbreviated. This accounts for the disharmony in the presentation here.]

THE HARE CASE
Haunted By a Projector?

[While it is my major purpose to confine myself as much as possible to instances in which the subjects themselves have had a consciousness of being outside their physical bodies, I feel that the following case is, to say the least, suggestive of the fact that the *wife* may have haunted the dwelling in her projected *dream body*, which, of course, is the astral body in a semi-conscious condition.

The case is from the *Revue des Etudes Psychiques* (1902). The narrator (fictitiously called George P. Hare, and known personally by M. César de Vesme) reported the case, with a confirmatory letter from the other person concerned. Again I caution my readers not to accept this as *bona fide* evidence of projection of the astral body. It may not have been, but I reproduce the case as *possibly* involving semi-conscious (dream) projection.—S.M.]

Says Mr. Hare:

"Some time ago, my wife dreamed on several occasions of a house whose interior arrangement she was able to describe in all its details, although she had no idea where this house existed. . . . Later, in 1883, I leased from Lady B——, for the autumn, a house in the mountains of Scotland, surrounded by hunting lands and fishing lakes. My son, who was then in Scotland, took charge of the matter, without my wife or I ever seeing the house in question.

When I went there alone later, to sign the contract and take

possession of the property, Lady B—— was still inhabiting the place. She told me that if I had no objection, she would give me a room which she herself had been occupying and which had, for some time past, been haunted by a woman who continued to appear there.

Being quite sceptical about such matters, I replied that I should be delighted to make the acquaintance of the ghost. . . . I went to sleep in the room, but did not see any ghost.

Later, when my wife arrived, she was astonished when she recognized the house as the one of her dreams! She went all over it; all the details corresponded with those she had so often seen in sleep. But when she went back, down into the drawing room again, she said: 'But still, this cannot be the house I saw in my dreams, because there ought to be a succession of rooms that are missing here'. She was told that the rooms actually existed, but that one could not reach them through the drawing-room. When they were shown to her, she remembered each one of them clearly.

She said, however, that it seemed to her that one of the bedrooms was not used for this purpose *when she visited it in sleep.* It was again explained to her that this room had not formerly been a bedroom, but had been changed into one.

Two or three days later my wife and I visited Lady B——. Since they were unknown to each other, I introduced them. Lady B—— cried out in amazement: 'Why—you are the lady who has been haunting my bedroom!' "

The case of Mrs. Brewster, given on pp. 70, 71, 72 of *The Case for Astral Projection*, is similar to the foregoing, except that Mrs. Brewster was conscious of being outside her body and visiting a dwelling later occupied. And on pp. 113, 114 of the same volume is the usual "Wilmot Case" in which dream-body projection is obvious: Mrs. Wilmot believed she left her body and visited her husband on board a ship a thousand miles away, while at the same time Mr. Wilmot dreamed she was visiting him; while Mr. William Tait saw her at the spot while fully awake and at the identical time.—S.M.

THE SIMONS CASE
Bodies Connected By 'An Elastic Force'.[1]

In January 1890, at the age of twenty three, Dr. C. E. Simons had the experience which follows. It is given in his own words, as

[1]See the discussion of the astral cord in *The Projection of the Astral Body*, and also in connection with Mrs. Piper's mediumship in *The Case for Astral Projection*.—S.M.

recorded in the S.P.R. *Journal* for 1894. At the time he was studying medicine.

"I felt in the condition of one who is suffering from a nightmare," said Dr. Simons. "I was incapable of moving in any direction and my hands and feet seemed tied. I could move my eyes on all sides, but was unable to open or close my eyelids. I was fully conscious of what was passing around me.

I saw the clock. It was three forty-nine in the afternoon. I looked at the desk at which my friend H—— was writing, observing that he was taking notes on the treatise *Medical Matter*. For about three minutes I remained in this condition, while I felt that an unknown power was paralysing my movements. This force appeared to be concentrated behind me, at a distance of about a yard, and at the height of my shoulders.

I asked myself whether I was dreaming or not. *I had a sudden consciousness of being divided into two distinct beings.* The second of these was free and *was able to look at myself* 'fastened' in my seat. . . . There was *an elastic force between the two which prevented the bond between them from being broken.* When the distance between the two reached a certain limit, the *elastic force* which united them stretched.

Beyond this limit—about two yards—no voluntary effort on my part could lengthen the distance between my fluidic body and my physical body, and when that limit was reached, I felt a strong sensation of resistance in the two bodies.

This phenomenon of 'doubling' lasted about five minutes. Then the fusion began. I fought against it, finding that I could hinder it by an effort of will. Finally, curious to know what was happening, I permitted the fusion, which was rapid, and the same force which had paralysed my movements, now prevented me from repeating the 'doubling'.

I had no feeling of dreaming. The condition in which I found myself was dissipated bit by bit. During the period of the 'doubling', I never ceased to ask myself what was happening, taking care also to observe what was happening *about me.*"

THE LILLY CASE
"I Am Dead!"

One of the most common convictions which a subject has, when first awakening outside his body, is the belief that he is 'dead'. This is only a natural reaction—truly *the* natural human reaction—which one should have when suddenly viewing his apparently lifeless physical self before him.

It is interesting to note that in most instances the subject is as much concerned over the grief his supposed death will cause his loved ones, as what he himself will encounter in the land of the dead. The reader may find many examples which illustrate this fact. Here is another:

"I was visiting relatives in Long Island," Miss Anna Lilly, of Massachusetts, told me, "and on this particular night I was rooming with a cousin. . . . We talked rather late . . . finally I suggested that we go to sleep.

I had hardly closed my eyes when *I felt myself leaving my body.* I saw that I was looking down upon it from up near the ceiling! I noticed that the eyes were open and staring. . . . I wanted to get back so badly. . . . Then I suddenly realized what had happened to me—I was dead! I began to struggle. I kept repeating:

'Oh, I did not want to die! I cannot believe it! I am dead! There is my body and here I am a spirit and dead!'

Just then my thoughts turned to a sister who was staying in the next house. . . . I thought what a dreadful shock it will be when she comes over here tomorrow morning and finds me dead. . . . Then, all of a sudden, I went back down into my body, and was alive again. . . . It was an experience I never shall forget as long as I live. . . ."

As I stated above, it is natural that under such circumstances the subject should believe himself dead; but it seems paradoxical that his thoughts are of those left behind, instead of what he has been taught—that he will enter heaven or hell!

THE MANSFIELD CASE

Some time ago I received a long letter from the ex-medium, Ernest Mansfield, dealing with his own psychic experiences, and from it I extract those portions of his letter which deal with his astral projections. I abbreviate all this, however, so as to include only the essentials. He writes in part:

". . . When about twenty-two years of age, I had a chum named Jack. We were inseparable. He went to the war as a volunteer. . . . One night I went to bed at the usual hour. I had neither eaten nor drunk anything unusual that night. I was in perfect health. At that time I had not heard of spiritualism or psychical research. . . .

Suddenly I awoke and found myself standing by the side of my bed. I looked down and saw my body curled up, asleep. Then I sensed someone standing on my left side. I turned and saw my friend and pal, Jack. He looked very, very sad. He said:

'Dear Ernie, I am dying'. He then asked me to do something for him. Upon awakening, I could not remember what he had asked me to do. . . .

When I saw myself asleep on the bed, there was a mist or fog all around me, which prevented me from seeing more than about three feet ahead of me. . . . Subsequently I learned that Jack had died just about the time he appeared to me, while out of the body. . . .

On another occasion, I found myself floating out of the door of my bedroom. There was a beautiful blue mist or fog all around the room. I could not see anything in the room except my bed and my body lying on it. The thought occurred to me that I was 'dead', and I made a terrific mental effort to get back into my body, saying, 'I don't want to go now; I have work to do!' The next thing I knew I was back in my body again, and slept peacefully until morning. . . .

One night, some years later, Mrs. N——, the landlady of the boarding-house where I then lived, swears that she distinctly saw me come out of the front door, on to the porch, then turn round and re-enter the house. I was at the time upstairs in my room, sound asleep. A little later I awoke and went downstairs. Mrs. N—— said to me, 'Never come out on to the porch again without speaking to me!' I told her I had been sound asleep all the time; but it was evident she didn't believe me. I looked up my 'Psychic Diary', wherein I record some of the psychic experiences that come to me, and verified the details and date of the foregoing occurrence. . . ."

THE HELM CASE
Ascension Prevented By 'A Slight Cord'.

[*Note* by S.M.] Mr. Theodore Dufur, of Nevada City, California, has undertaken the colossal task of compiling a complete study of religious phenomena. In this project, which will require years, he welcomes any collaboration from members of the various sects who desire to read and summarize certain religious works for him.

Naturally Mr. Dufur is compelled to do much research in little-known religious volumes and tracts. I have known Mr. Dufur for a number of years, and recently in a communication to me he said:

"I am sending you a case of astral projection which I came across in a book entitled *The Lure of Divine Love*, by Mrs. Katheryn E. Helm, a very religious woman now living at Los Angeles, California. . . . These astral projections can be found on p. 535 of the book. . . ."

One of the two cases sent to me by Mr. Dufur follows:

"There were times when I seemed to *leave my body* and start upward . . . and then find myself back again. . . . Once I got across the room and started to ascend, *but a slight cord held me.* . . .

I saw *them* with white apprehensive faces working over my seemingly lifeless body, and vaguely wondered why they did not let it rest, and I would just go on. . . .

I can see it all in my memory as a picture yet—the room—the helpless form on the cot—the dark hair—the death-like pallor of the face of my vacated tenement—the anxiety of friends—and the untiring efforts of the nurse. . . . And I soon found myself back in the suffering body again. . . .

I was faintly surprised that they seemed to be so glad . . . but I just closed my eyes wearily, and left it all with the Lord. . . ."

The case which follows is a 'borderline' example:

THE JOHNSON CASE
"*Dreaming True.*"

"Last winter I had a very queer experience. I had met a man who made a deep impression on me. . . . One night, soon after I went to bed, I arose and stood by the side of the bed for several minutes, gazing down at *myself* lying there. Now this was no dream! I, the real I, actually got out of bed and saw my own physical body still on the bed. . . . I then walked through the door and took a 'journey'—how or why, or even where, I cannot say. I only know that for some two hours I walked and talked with the man who had been on my mind. We were in some tropical country, and we were both deeply content. Then I returned and stood by my bedside, looking at my physical self as I had seen it last. Everything then grew dark, and the next thing I knew my daughter was calling me. She was a little frightened as she said she had been trying for ten or fifteen minutes to awaken me. . . . The next time I saw this man he said, 'I had a queer dream the other night'. I asked him what it was, but he only laughed and said, 'Oh, nothing'. Shortly afterwards he asked me if I had ever been in a certain valley in Mexico, and described the very place I had visited. Now he did not say so, but I am convinced he had the same experience to a certain degree that I had. Since then I have on one occasion sent myself on a journey, leaving my physical self at home. Can we in some manner, at will, separate our two selves?

VERA M. JOHNSON."

We next quote several cases of foreign origin—reported from France and elsewhere. In the first—

THE JAWORSKI CASE
"*Doubled While Asleep.*"

Dr. H. Jaworski, of Paris, recently furnished me with the following account which I have translated from the French:

"In the year 1936," says Dr. Jaworski, "we were in Biarritz. . . . For the first time, without any apparent cause, my wife *doubled* herself. . . . She found herself in the next room with the hairdresser who lives there. Then, turning around, she was surprised to see herself still lying in her bed! She is coquettish and looks often into the mirror. . . . The remarks she made about her appearance when she looked into the mirror were unlike anything she had ever said about herself before. . . . She woke up suddenly with a terrible pain in the neck. . . . I studied the matter and explained this to her later in Paris and gave her some advice.

A second time she found herself in the street. . . . She saw the people passing by, and could hear them talking and knew what they said. . . . She could see the time by the clock and saw that it was 10 a.m. . . . She noticed something unusual, that a certain store was closed, and she had never seen the store closed before at that hour. . . . After the experience we verified the exactness of this observation.

The third time she *doubled*, she found herself in a room. . . . She said she felt very heavy (from a hostile environment which made the atmosphere in the room feel heavy). . . . There were two old ladies sitting in the room. . . . When she came back and tried to awaken me she found that her hands would not make contact with my face, and every time she tried to touch me they (her hands) passed through. . . . She read the number of a page from a book on the table. . . .

She thought that I had given her some suggestions which had caused her to leave her body. . . . After these few 'flights' the phenomenon never occurred again. I recall that she was very tired after each occurrence. . . ."

THE GIBIER CASE
"*Possessed X-ray Vision.*"

Dr. Gibier reports this case as it was told to him by the patient who experienced it and sought his advice. The subject had no

inclination for psychical study or experiences, according to Dr. Gibier, and was a talented engraver.

One day the subject, J——, felt very tired, and, on returning home from his work, reclined upon his bed. J—— continues:

"I felt dizzy and things seemed to whirl around me. . . . Suddenly I found myself in the middle of the room. At first I saw my body stretched out on the bed, perfectly comfortable and not rigid . . . only my left hand was raised, the elbow being propped up, and my hand held a lighted cigar the glow of which was visible in the half-shadow cast by the lamp shade. I had the feeling that nothing in my whole life before had ever been so real.

I thought I had died, that I was now a spirit, and recalled with regret many tasks I had left uncompleted. . . . I approached my body and saw myself breathing, but more than that, I saw my interior, and noticed that my heart was beating slowly and weakly, but regularly. I saw my blood streaming redly through large arteries.

I tried to turn out the lamp, which stood dangerously near the bed. . . . I could distinctly feel the little disk with notched edge, but my fingers were unable to turn it. . . . I stepped in front of the mirror and looked into it, and found that my glance penetrated the wall and I could see the rear side of the pictures and furniture in my neighbour's room. . . . I desired to enter his room, and at once found myself transferred thither for the first time in my life, where I observed many things and especially the titles of several books on the bookshelf. . . . The remainder of the experience was very vague. . . . At five o'clock in the morning I awoke, still lying on the bed, cold and stiff. . . ."

The subject stated that the next day he found an excuse to enter his neighbour's room, and found that what he had observed was correct in every detail.

THE COSTA CASE
Projection During Suffocation.

In his book *L' Au delà de la Vie*, Professor Ernest Bozzano, the famous Italian psychical investigator, tells the experience of a friend of his, an engineer, named Joseph Costa. Since the Hon. Ralph Shirley has already detailed the case in *The Occult Review*, July 1938, we quote his words verbatim:

"It was," said Mr. Costa, "one stifling night in a torrid June, and I was engaged in preparing to pass an examination for the work which it involved and for which I had allowed myself all too short a period of time. . . ."

The strain on the nervous system through overwork proved too great, and Mr. Costa was compelled to desist from his uncompleted task and threw himself, half fainting, upon his bed, without extinguishing the lamp which he had placed upon the table beside him. An accidental movement of his arm upset the lamp which continued to burn, emitting volumes of smoke, on the floor by his bedside.

Joseph Costa *came to, if that expression may be used, in the middle of the room at a distance from his physical form, which remained stretched on the bed.*

"I saw," he says, "the furniture around me as if a radiation of light penetrated the molecules of the objects to which my attention was directed, as if matter, in short, dissolved itself at the contact of thought. I saw, moreover," he observes, "in gazing at my body, not only the physical form itself but also the network of nerves and veins in a state of luminous vibration.

"The room itself was plunged into the most complete darkness as the overturned lamp failed to throw a light outside the blackened chimney. In spite of this, I noted the objects around me, or rather their contours, glowing in phosphorescent luminosity. These gradually melted away as I watched them, and even the walls of the room themselves, so that I found myself able to perceive, in the same manner, the objects in the adjoining apartments."

Mr. Costa felt his body *light and free*, but quite unable to act on physical objects, and he was seized with fear and an anxiety to rescue his physical form from the situation in which it was placed. His mind then turned to the thought of his mother, who occupied a room next door.

"I saw her," he says, "through the wall, sleeping tranquilly in her bed. But her body, unlike mine, appeared to emit a phosphorescent radiance."

His wish to rouse her to come to his help had the desired effect.

"I saw her," he tells us, "hurriedly get out of bed, run to the window, throw it open, then go out of the door into the passage, grope her way to my room and stand over my body with open eyes of horror. Her contact seemed to have the effect of making my psychic self re-enter its physical form. I awoke, my mouth parched, my temples thumping violently, my breath coming in gasps. . . ."

Mr. Costa adds more weight to his experience by saying:

"At the time, I had never given a thought to such matters as spiritualism, nor heard such matters discussed. There was nothing in the nature of a dream in my experience. I have never had the sensation of being so much alive as at the moment when I was conscious of being separated from my physical body."

THE HERBERT CASE
From England to Africa—and Back!

[*Note* by S.M.] In the January 1939 issue of *True Mystic Science Magazine*, I published an article in which I pointed out that instances —in which the *double* of a living person appears to a percipient— cannot always be credited to the phenomenon of astral projection, as many spiritualists believe.

The article was commented upon favourably by Mr. Lethem, of *Light*, in his 26th January editorial. About two weeks later I received a communication from a London man, whom I will here call W. P. Herbert, which resembles his real name. He said:

"My attention has been drawn to the editorial in *Light*, of 26th January, in which I noticed what you claim regarding the identity or origin of 'doubles' which are seen. . . . I have had several out-of-the-body experiences, in which others have seen me at the time. . . ."

Mr. Herbert goes on to say that once, while living in England, he had an astral excursion in which he went to a house in Nairobi, Kenya, which was entirely unfamiliar to him, and *appeared* to the two little daughters of a friend of his, who lived in the house, a bridging engineer on the Kenya and Uganda Railway and Harbours.

"While projected there," Mr. Herbert says, "I could see the house and everything about it. . . . When the two little girls were observing me their mother called and asked what they were doing.

"'Looking at Nunkie,' was the reply.

"And they certainly were. They were looking right at me. They could not seem to understand how I got there. . . . When I later wrote to my friends, I described the house into which I had been projected and had seen the little girls; they wrote back that my description of the arrangements of the rooms, the windows, etc., was very accurate. They even sent me a photograph to show me the unusual window over the veranda which I described. . . ."

Mr. Herbert has the letter and attached photograph as primary evidence of the truth of what he says, and he adds:

"The family will be coming to England in the near future and I will try to get them to furnish their side of the story, which will verify what I told you."

Mr. Herbert also tells of another experience which he had while lying ill in Bulawayo Hospital, S. Rhodesia . . . and the nurses were unable to awaken him for tea. They shook him, rolled, slapped, and shouted at him. They were afraid he was dead and could find no indication of his breathing. He says that at that time too he had an out-of-the-body experience. . . . and went back to England.

"My guide showed me a lady and told me to remember her. . . . I did so. . . . That was in January 1927. When I came to England on 31st August, 1931, I met her family, and later described to her where I had seen her, what she was wearing, in detail, and also her lady friend with whom she had been standing. . . ."

[The subject further claims that he has on *three* different occasions left his body, travelled to some distant place, and has been seen at that place by others at the time. One of those occasions I have already related, although the final verification is yet to come. The other two cases, he says, are at present being investigated by a researcher in his own country.]

THE HEPWORTH CASE

The following case was reported by the well-known minister, the Rev. George H. Hepworth, author of *Hiram Golf's Religion, Herald Sermons*, etc. It is contained in his book *Brown Studies* (pp. 243–79), and is entitled "Was It a Vision?" Dr. Hepworth asserts that it is a genuine personal experience, which made a deep impression upon him. It runs in part as follows:

". . . While sitting with my right hand resting on the arm of the chair I seemed to step out of my body, and stand beside it, looking upon it with mingled curiosity and astonishment. I felt as light as air, and said to myself, 'This must be what St. Paul calls the spiritual body'. It is true that I looked on what sat in the chair with a kind of tenderness, but the sense of freedom which I soon became conscious of was almost ecstatic, and it seemed as though I would not go back into those narrow quarters again for worlds. The body was so clumsy, so heavy, so uncomely, so uncouth and ungraceful, while this other body, on the contrary, was a delight, a dream, a poem.

"Then something happened which perhaps you may explain; but I confess it puzzled me at the time and has continued to puzzle me ever since. I moved away from my body toward the door, thinking to open it and go out into the starlight; but to my surprise I found that the door was no obstruction whatsoever. I simply passed through it as the sun's rays pass through a pane of glass. When I stood in front of the camp I knew that a cold wind was blowing, and that it came from the snow-banks far away to the north of us; but I was not chilled. I could feel its impact and hear it whistling through the forest, but was not affected by it in the least degree.

"I shall never be able to tell you how the stars looked that

night. The heavens were an astonishing revelation to me. Not only did I see with perfectly clear vision, but there seemed to be a penetrating, a far-reaching quality to my sight which doubled the number of glistening lights above me, and the spectacle was so marvellous, so beautiful, that I stood entranced. . . .

Then I stepped back into the room to get another glimpse of the body. It was still in the chair, and I noticed that the breast rose and fell at regular intervals. 'It is not dead,' I said to myself, 'only in some mysterious way I have stepped out of it. I shall have to return to it by and by,' and at that thought I shuddered. It seemed such an undesirable home to live in that I almost hoped the heart would cease to beat, that I might be for ever free and go where I pleased.

While I stood there my dog Leo awoke from a long nap, stretched, yawned, and then looked about the room. He approached my body in the usual way, with a wag of the tail, snuffed at my legs, and then appeared to be confused and disappointed. Something was not as he expected to find it, and I wondered at the time what it could be. He then deliberately, but it seemed to me rather disconsolately, walked around the chair to the point from which he started, and snuffed at my legs a second time. Not satisfied, he sat on his haunches for a full minute gazing into the face, and I thought that perhaps his confusion arose from the fact that the eyes were closed and the body appeared to be asleep. On ordinary occasions, when he wished to wake me from a doze, he put his paws on my knees, and gave a quick, sharp bark, as though to say, 'Come, master, rouse yourself'. But this time he must have concluded that a serious mishap must have occurred, for he exhibited signs of terror, his tongue hung out of his mouth, his eyes had an expression of agony in them, and he uttered a prolonged but low and mournful howl.

Scarcely had it ended, however, when he apparently caught sight of me standing by the door. With a single leap he reached my side, but turned instantly, took his place between me and the body, looked first at one and then at the other, and trembled in evident agony.

I have heard that animals can see spirits. How far the testimony supporting such a statement can be trusted I am unable to say, but in this instance I am sure that Leo saw what was in the chair and also what stood by the door.

My only hesitation lies in the fact that I do not know whether all this is an hallucination, and whether this most marvellous experience is to be relied upon or not. I can only declare that it appeared to be real at the time, and that I have not been able since then to make it appear otherwise. . . .

Just then the thought of my lost love, lost to me for ever, but still dear, came into my mind. The most intense desire to see her seized me. It was a longing so poignant, so sharp, that it was painful.

This ardour seemed to be an impelling force, and I flew with incredible speed through the darkness. The camp, the lake, the mountains, were lost to view almost instantly, while other mountains and lakes came within range of my astonished vision. What gave direction to my flight I cannot tell, unless it was that wonderful instinct which enables the homing pigeon to fly back from a point, however distant, without the possibility of error. I had no doubt as to the route I should take, but became so confused while journeying that I hardly noticed the landscape that lay far below me.

When I came to myself again I was walking along a country road, on either side of which were wild flowers in rare abundance. Only a few minutes before I was in the midst of March cold, snow, ice, and a dead vegetation, but now the air was filled with fragrance, and I was almost oppressed by the perfume of orange blossoms.

Passing house after house, I began to wonder how I could discover where she lived. My surprise was greatest, however, when, as I came to a certain point on the road, I stood still and found it impossible to proceed. Something held me to the spot.

Then I looked up at the house. It was beautifully situated, back some hundred feet from the road—an old-fashioned house, rather dilapidated, but surrounded by trees of exquisite foliage.

In one window was a feeble light shining through the curtains, which had been carefully drawn.

Strange thoughts came to me as I stood with one hand resting on the gate-post, covered with blossoming creepers. 'She is there,' I said under my breath, 'and is suffering. Will she know me, will she even be able to see me? Can I do anything to relieve her distress; can I help her bear her great burden?'

There was no selfishness in my heart at that moment. I did not think of the disappointment which had broken my life, nor of the love I still bore her. A pure emotion filled my whole being, sorrow for her grief unmingled with a single reference to myself. It was a holy love, such as the angels have for one another in heaven, where there is neither marriage nor giving in marriage.

At length I summoned courage to enter. I found my way up the stairs without difficulty. Turning to the right, I noticed that the chamber door was ajar, and I heard the irregular and painful breathing of a sick man.

The next moment I was in the room. Standing close by the window I was comparatively in shadow, for the candle on the

mantelpiece had in front of it a large book to keep the light from falling on the sleeper's face. This was a great relief, because I looked upon myself as an intruder. A sacredness hedges-in a sick-room which must needs be always respected, and under ordinary circumstances I should have felt no inclination to cross that threshold. I confess, however, to a certain curiosity which impelled me, since I could not be observed, to note the surroundings in which she had lived so many years.

It was evident, at a glance, that the household had need to practise a rigid economy, but there was everywhere a simplicity and refinement of taste. The pictures on the walls were few, and their frames were in a worn condition, but the engravings were of the best—old, to be sure, and somewhat soiled by time, but still quite worth hanging in any gentleman's house. On the table between the windows, and on another table at the foot of the bed, were bunches of wild flowers, while in one corner was a small bookcase containing a score or two of the classics of English literature, with another score of French and German novels.

Sitting at the bedside of the poor sufferer, with her back toward me, was Margaret; and when I first caught sight of that familiar form, now bent with sad experiences, I had for an instant a strong desire to get away, for memories of the past rushed through my mind with such impetuous fury that I could hardly contain myself.

I cannot tell you how I was affected, but I am certain that it was by a different kind of feeling from what I should have had if I had brought my body with me. It is true that I suffered pain at the sight of her, but it was the kind of pain which a spirit might suffer, and there was nothing physical or even earthly in it. . . .

Overcome by my emotions, I strode across the room, determined to declare myself. I stood at the foot of the bed, and called out, in tones which seemed as loud as those of a church bell, 'Margaret, Margaret!'

For an instant I thought she heard me, for she raised her head as though in the act of listening, but immediately afterward resumed her old position and fixed her eyes on the dying man.

I suffered tortures in the thought that I was invisible and could not make her recognize me. I even went to her side and placed my hand on hers, hoping that by contact she would feel me near.

Perhaps she did. At any rate, she looked up, then rose from her chair, went to the other side of the room, and stood there for about thirty seconds looking at a little, old, framed photo-

graph on the wall. I followed and, peering over her shoulder, saw a picture of myself.

At that I knelt, took her hand in mine, and reverently kissed it. But she took no notice of the act, and soon went back to her place by the sick man's side. Just before twelve Edward roused once more, and it was clear that the last moments had arrived. His breathing was slow and short, and there was the expression in his eyes which only death can put there.

He looked steadily at Margaret, drew his poor, wan hand from under the coverlet, placed it in hers, and tried to say something, but failed.

Then he turned as though to take a last look at the room, and while doing so his eyes rested on me. A kind of surprise kindled in them, and with all his remaining strength he stretched both arms in my direction, whispered hoarsely, 'Clarence! Clarence!' and then fell back in a kind of stupor.

I am sure he saw me. It could not have been a coincidence. I cannot explain it, and will not attempt to, but that man's soul, half freed from his body, saw my soul standing at the foot of the bed, and, recognizing me, called me by name. I have never had a doubt of that, and never shall have.

I admit that it is incredible, but are there not instances of a similar nature in the history of nearly every family which has made the acquaintance of death? Who shall say that they do not mean what they seem to mean?

You may be enmeshed in scepticism, and summon a formidable array of arguments against the immortal life; but one such experience as that seals your lips, and debate becomes an impossibility. There stands the fact, which you can no more deny than you can deny any other patent fact in your daily life. It is vivid, startling, thrilling, but still it is a fact, and no amount of thinking will brush it aside without brushing aside at the same time every other event which you have always regarded as reality. . . .

At the end of about ten minutes Edward slowly opened his eyes and gazed about in a dazed sort of way, as one does when he has been in a bright light and then falls upon sudden darkness. At length he seemed to gather himself together, making, as it was plain to me, a mighty effort.

He whispered, 'Paper and pencil'.

Margaret too was bewildered, and for a moment thought his mind was wandering. But his voice grew more imperative, and a second time he cried, feebly:

'Paper and pencil! Quick! I have no time to spare!'

She brought him a pad and a pencil.

He wrote about two pages, I judged, signed the note, and folded it.

I was curious to know the contents of that letter, for the situation and the circumstances were rather remarkable; but though I was only a spirit, and apparently invisible, it struck me that the incident was not one for me to inquire into, and so I maintained my position.

A moment later he said, 'Margaret!'

'Yes, dear.'

'An envelope!'

He placed the note in the envelope, sealed it, wrote someone's name on it, and handed it to his wife.

She read the superscription and heaved a deep sigh.

'In good time,' said the dying man, 'you will find him. It is your fate. Deliver it to him personally.'

She shook her head, as though the task would be an unwelcome one, but he answered her gesture by saying, 'It is right. I wish it.'

With that he turned his head to one side, breathed heavily for a few moments, and then all was still.

Margaret was alone with her dead—or at least thought she was. She was not alone though, for I was there with her. . . . I looked at the clock, and it was just three minutes past twelve.

What happened immediately afterward I do not remember. I can only recall in very dim fashion that I had orders from some source—though whence they came I cannot say—to return at once to my camp. . . . I suppose I must have crawled back into my body on my arrival, but have no recollection whatever of doing so.

I only know that I was roused by John, who had put his hand on my shoulder in rather rough fashion.

'You were so sound asleep I could hardly wake you, sir.'

'Ah! Is that you, John? I believe I am a bit dazed.'

'I called, sir, and you didn't answer. Then I thought it best to wake you in any way I could, but had to shake you with all my might.'

'Yes, yes; thank you, John. I never slept so in my life before. Is it late?'

'Time for bed, sir.'

'What is the hour?'

'Just three minutes and a half past twelve, sir.'

Had I really made the journey from Florida to the Adirondacks in thirty seconds?

But I was in no frame of mind to think the problem out, for I was confused and perplexed, dazed and bewildered.

'Come, Leo, let's to bed.' . . .

I ought to add to this chapter a very remarkable verification of the apparent fact that in some way or other I was actually

present and witnessed that death-bed scene a thousand miles distant from these woods.

After I had retired on that eventful night I was naturally unable to sleep. I constantly said to myself, 'It was an unusually vivid dream—nothing more; and when you take your family physician into your confidence he will explain it on purely scientific grounds, and show you, first, that the soul can never leave the body except when it leaves it for good, and, second, that this apparent journey over so great a distance in so short a space of time is not only incredible, but impossible.'

But though I argued with myself in this way, and made a determined effort to drop asleep, I was not satisfied, and did not become even drowsy. I tossed restlessly, listening to the measured tick of the clock, wondering if I had gone mad.

The clock struck one, but I was wider awake than ever. I could hear the laboured breathing of the two guides in the next room, and the suppressed growl or moan of the dog, who was perhaps chasing some imaginary game, and these drove me wild.

Then the clock struck two. I sat up in bed and watched the flickering flames in the fireplace. They shot across the dark room in a ghastly way, and painted fantastic figures on the opposite wall. The air seemed too heavy to breathe, and through sheer nervousness I found myself gasping. My heart went like a trip-hammer, and my head was hot.

I could have sworn that there were in that room invisible beings, for I felt them, and their presence oppressed me beyond the power of words to describe.

At last, and just as that demoniac clock struck three, I cried aloud, 'I can stand this no longer. Unless I get relief in some way I shall die.' With that I sprang out of bed and hastily dressed myself. It occurred to me that it might be well to jot down my impressions, and the date, and the exact hour when I saw Edward Waring die. This was not a difficult task, for it has always been my habit to keep a journal.

The mental labour connected with this gave me great comfort, and when I had finished, just as the clock struck four, I found to my great delight that I was positively drowsy, and in less than fifteen minutes was fast asleep.

It was on the 5th March that this strange thing happened to me, and during the next few days I managed to regain control of myself and look upon the whole affair as one of those curious hallucinations of which medical books are so full. My nervous system, I concluded, had received a sudden shock, and these effects were produced by the imagination, which dug up from my brain-cells an odd lot of impressions and wove them into the shape of a vision. . . .

On the eighth day I received a letter from my cousin in Florida. 'Ah,' I said to myself, 'Now I shall discover how I have been deceived.'

Still I hesitated to open the letter, partly because what had happened had come to be rather sacred to me, and I did not wish to have the delusion destroyed, and partly because, if the delusion were destroyed, I should feel that I had fallen into an abnormal condition both of mind and body, which was an intensely disagreeable thought.

Judge, therefore, of my surprise when I read these paragraphs:

> 'Edward Waring has been a great sufferer since I last wrote you. We all did what we could, but fate was against the poor fellow. The disease had worked insidiously, and remedial agents were too late in their arrival. . . . Let it suffice that Edward died quietly, peacefully, and with a calm submission to the will of God. He breathed his last on the night of 5th March, at three minutes past twelve o'clock. . . .'

I was so astonished at all this that the letter dropped from my hands and my eyes filled with tears.

The theory of hallucination was apparently disposed of. My nervous system was not out of order, and I had not suffered from temporary aberration of mind! It became clear to me as the daylight that, on that night, I was by the bedside of Edward Waring and saw him die. I can account for the facts in no other way.

But how I accomplished the feat, by what means it became possible for me to defy the laws of time and space—that is beyond my reckoning, and I dare not even attempt to explain it. . . ."

§8. SPONTANEOUS PROJECTIONS— IN THE WAKING STATE

THE McBRIDE CASE
Seen While Consciously Projected.

[*Note* by S.M.] Here is a very unusual case, inasmuch as the subject claims to have projected to a distance in his astral body, while fully conscious, and to have been seen at the place by a mortal, and further to have had full knowledge of being seen by that mortal at the time. As all psychical students know, there are hundreds of cases of phantasms of the living having been seen, but few in which the agent claims to know about it.

I abbreviate this case from my article, "In the Land of Living Ghosts" (*True Mystic Science Magazine*). . . . Mr. Walter E. McBride is a bachelor farmer, living a few miles south-east of the little town of Indian Springs, Indiana, Route No. 1, and will corroborate every statement made herein.]

"About eight o'clock on the evening of 23rd December, I went to my bedroom which is on the lower floor of my house. I blew out the lamp and retired, in the usual manner, feeling quite normal in every way. . . . The next thing I knew I was, preposterous as it sounds, floating in the room, but in a lighted atmosphere. I was wide awake at the time. The light was not from a material source because I had blown out the lamp and the room had been dark when I went to bed. The light was whitish and cast no shadows; it was not like the light of the sun.

I saw that I was floating upward through the building . . . the ceiling and upper floor failed to stop me. . . . I passed through them with ease. After reaching a certain height I happened to turn upright, and, looking downward, to my amazement, *I saw my body lying upon the bed,* just as when I had retired, *except that there were three forms beside it.*

Almost at once, after seeing this, I realized that I was moving through the air toward the north, and while I was not trying to do so, I seemed to know that I was going to my old home, several miles away; an impression which proved correct. . . . I moved along in a very peculiar fashion, with a sort of wave-like motion, upward and downward, toward Father's house, where I used to live.

Going to the bedroom (by passing through the walls) I stood at the foot of the bed in which I saw Father reclining.

'Father,' I said to him, 'Father!' But I did not seem to make him hear my voice. Yet I thought he was watching me, for his eyes were fixed upon me and there seemed to be a look of surprise upon his face."

I must insert here that Mr. Mc Bride informed me that he had been wondering about his father during the entire day preceding the experience and was under the impression that he might be ill. Also that there seemed to be someone with him on the trip, although he could see no one, which explains the following statement: "The knowledge came to me as I stood there that he was well". Mr. McBride then goes on to say:

"A moment later I found myself leaving again. Nothing happened on the trip back, although I was still aware of the *presence*. . . . I now presume it must have been a guide. . . . Reaching my bedroom once more, the first thing I saw was my own body, still lying on the bed where I had left it. . . . I was clearly conscious all the time and did not awaken slowly on re-entering my physical self, but was instantly alert with no feeling of drowsiness. . . .

Knowing exactly what had happened to me, I got up and made a light and wrote down the time and the account of what I had just experienced, just as I have told it to you. . . . Then I went back to bed again and slept the remainder of the night. . . .

Two days later, on Christmas Day, I paid Father a visit. Mrs. J. E. Wires and her son, Earl G. Wires, of Shoals, Indiana, were also there visiting at the same time. . . . Father verified my experience by stating that *he had seen me*, just as I had stood at the foot of his bed. Coincidentally, he too had written down the time of his vision, and it tallied with the time as I had written it down. . . ."

[As I stated at the beginning of this case, the unique aspect of it is that Mr. McBride claims to have been seen as a ghost at the identical time that he was consciously aware of having been seen as such. . . . His father having passed away a short time before the experience was turned over to me, it was impossible to obtain his personal statement. I here append, however, the statement of the two witnesses present when the matter was discussed on Christmas Day, 1935:

"I can vouch that the above-described meeting and discussion did take place."

Signed, EARL G. WIRES, *25th February, 1938.*
MRS. J. E. WIRES, *25th February, 1938.*]

THE CONNELLY CASE
Another Testimonial.

[Since the publication of *The Projection of the Astral Body*, in which lengthy directions for producing the phenomenon may be found, I have received a large number of testimonials from persons who were successful in carrying out the instructions. Some of these testimonial cases were published in *The Case for Astral Projection.* I may also refer the reader to "The Watson Case", in this volume. Here is another testimonial.—S.M.]

"A few years ago," writes 'Mrs. E. C. Connelly', of Herne Hill, London, "I had the great pleasure of reading your wonderful book *The Projection of the Astral Body.* The reason I had such a thrill on reading the volume was because it verified several experiences of the kind which I myself had many years ago. . . . At that time, the question of *how* I got out of my body never seemed vital. . . . I knew I got out and had an excursion, several times.

The book seemed to wake me up to a great understanding and I decided to try and reproduce the experiences at will, as at that time I was idle and could put my attention to the matter. . . . First of all I *determined* to go out. . . ."

[Here Mrs. Connelly refers to the instructions in the book which she followed and which I omit.]

"After concentrating in this way every night after retiring . . . I finally began to ask myself if I ever would accomplish the feat; but I decided not to worry or become too anxious over the matter and persisted in my nightly concentration. . . . Then, one night, about 12.30 p.m., I heard a voice distinctly say: 'Now—you are ready—go ahead'.

May I add that it seemed to me that I not only had to know the instructions, but I had to be *fit* as well. By that I mean that I have heart trouble, and it is my belief that those in spirit had purposely delayed my success until I was in good health. . . . Well, when I heard the voice say, 'Now—you are ready—go ahead,' out I went, consciously, right from the head, *rising upwards, then over my body.* . . . I looked down and could see it plainly. . . . Then turning I started to travel through space at a high rate of speed. . . . I was quite aware of someone being close to me. . . . I was directed to my mother's home, details of which I will not relate now, but when ready to come back, it seemed that I had no more than thought of returning than I was there in my bedroom, looking at my body lying on the bed. . . .

The question arose in my mind: 'How shall I go back?' and I was thinking of this when suddenly I slipped right into my

body, like a letter slips into an envelope. . . . After a strange sensation I lay wide awake fully satisfied that what I had started out to do had been accomplished."

Mrs. Connelly had a few more similar experiences after this one, during one of which she was

"seized with the thought that she had been out too long . . . and quicker than one could think I went back with a 'bump' and fear overtook me that I might be injured. . . ."

[Mrs. Connelly states that of late she has not had the time to keep her mind upon the practice and consequently the experiences have ceased.]

CONSCIOUS DUAL ASTRAL VISION

By Mary Ellen Fralic.

"I had been a student of metaphysics early in my life, but not until several years later did I take it up seriously. I only mention this fact because I was convinced that this particular experience was brought about directly or indirectly by an intense desire on my part to understand certain statements, as made in metaphysics, such as: 'Man is not material; man is spiritual'. The truth of this I was determined to find out for myself.

From the time I read this statement I thought constantly about it, and hoped for some enlightenment—though I had no idea how this would occur. I want to make it clear that, at the time of this experience, I did not know anything about spiritualism, nor had I ever heard of astral projection. . . . And then, one evening, while taking my usual walk, before retiring, wide awake and fully conscious, I underwent a remarkable experience, which I subsequently ascertained was an unusual example of the projection of the astral body!

This projection took place so unobtrusively that I did not even realize what was happening. . . . I felt exceptionally happy, free and exhilarated—gliding smoothly and without effort over the ground. I was conscious of rising higher and higher, with each gliding step, until I 'levitated' about the height of a one-storey building. I was able to see around me, as a bird might see in flight. I immediately wondered how this could possibly be! I hesitated somewhat about advancing any further in this unusual manner, because of a strong urge I had to look back, which I could not resist. Upon doing so, lo and behold! I was dumbstruck to see 'myself' left behind some distance—at least a block or so.

Looking down at my physical body (a pale, sad creature,

standing there) I had a great pity for it. I could not understand how I could be so far away, and yet I knew definitely I was 'here' too. This puzzled me very much. Although I could not see any cord or link between myself and my physical body, I assume that some such connection must have existed. I was, however, fully conscious in my astral body, suspended in space, and saw the eyes in my physical body moving and scrutinizing 'me' with a look of wonderment—and that look I have never forgotten. My physical behaved as normally as any one's would.

A moment later my consciousness suddenly shifted to my physical body and, looking through its eyes, endeavouring to figure out the situation, I saw my astral body in space—an exact duplicate of the physical body standing in the middle of the road. This occurred several times, until I was satisfied that what I had seen was really true. . . . At this point it struck me that I was separated from my physical body. Realizing my predicament a fear seized me, and, as this fear gripped me, I stretched out my arms and, leaning forward, I was quickly drawn towards my physical body to which I was anxious to return. I did so immediately, but without any 'repercussion' of any kind. . . . This all happened within a brief time, but it *did* happen. . . . By going through this unique, and what was to me an extraordinary experience I understood myself better. . . . It proved to me that man is not alone a material being, but a mental principle."

THE BETH CASE
University Professor Projects.

Dr. Beth, a well-known professor at the University of Vienna, tells of two out-of-the-body experiences which he had. The account appeared in a book published in Germany, and we give it here as translated and furnished by a researcher in that country. Both Dr. Beth's projections occurred at night, while he was in bed, in his home in Vienna, the first near the end of September 1927, and the second on 12th May, 1929.

"There positively had been nothing in my daily life to operate as a cause for the experiences," said Dr. Beth. "The occurrences each came with great suddenness and wholly without anticipation."

In both cases Dr. Beth states that he first had a brief nap. This short period of sleep was followed by a short period of wakefulness and in turn the period of wakefulness was followed again by an inclination to go to sleep, which he did *not do,* but suddenly became more wide awake than before, at which time his astral

body exteriorized. (I stress this point again by quoting the translation.)

"This condition (of being awake after the nap) became like a semi-wakefulness, accompanied by the desire to go to sleep again; then, instead of going to sleep, *complete awakeness came.*"

During that period of wakefulness Dr. Beth was distinctly aware that (what he calls) his 'innermost', and what we here call his astral body, emerged from his physical body.

"My *innermost*—that is myself—passed entirely outside my physical body and separated from it at a distance in space."

[There was no feeling or awareness in the physical body. In fact, the translation continues, "all the awareness of what took place was experienced exclusively in the body which was outside the physical, that is, in the individual, Dr. Beth himself. . . ." The physical body was wholly inactive and Dr. Beth was filled with pity for it, in its insignificance, even with disdain at its helplessness.

Dr. Beth was greatly interested in the particular way in which he re-entered his physical body again. In each case he distinctly saw his physical body lying as if dead upon the bed (as has been stated), and in each case he approached and *went back through a cleft in his head.* Just before entering his body again the doctor "saw with perfect clearness this *slit*, exactly in the middle of the skull, and extending several centimetres forward from the back." There was a difference in interiorization in each case, however. Dr. Beth states that he slipped right *in*, in his first experience. But in his second, re-entry was more difficult. Instead of slipping in easily, he found that he had to make three distinct *pushes*, before he could pass through the crevice, into his physical body.]

THE SLATER CASE
Can Project at Will.

Mr. Bert A. Slater is a huntsman who lives alone, in an isolated area under the Tonto Basin, about thirty miles from the town of Payson, Arizona, and does his hunting and trapping in the surrounding vicinity. Mr. Slater has had many out-of-the-body experiences, which, of course, we cannot relate in detail here. In fact, he claims to have learned to project his astral self at will. Of this, more later. First, let the subject himself tell of his first adventure of this nature, which occurred when he was about fifteen years of age:

"At that time we were living on our homestead in the Arkansas

Valley in eastern Colorado," explained Mr. Slater. "Father contracted to break ten acres of prairie sod for a man then living in town, and I was doing the work for him. The land was about five miles from our home, and I used to drive the team of horses, hitched to the wagon, to the place every morning, and plough until sunset.

Mother would put up a lunch for me and I would take grain and a keg of water for the horses. . . . As the days were long, I always started early and would take about two hours 'noonin'. After the horses had been fed and watered, I would eat my lunch and then usually lie down under the wagon, in the shade, for a rest; sometimes going to sleep.

One noon I was resting as stated, but was *not* asleep. As I lay there, on my back, my old felt hat under my head . . . first my feet and then my legs became numb, as if the very life were going out of them, and a sensation came over me which was exactly as if I were being drawn upward, head first. The sensation was so strange that it is a wonder I was not frightened, but for some reason I was not.

I remember that at the time the thought came to me that I was going through about the same procedure as I had once watched a snake go through as it drew itself out of its old skin. . . . My eyes were closed and I had not as yet *seen* anything during this process. . . . When I could see, I found myself floating in the air! I was some distance from the wagon under which I—my material self—was lying. I looked down at the surrounding prairie and could see where I had been ploughing. To be sure, off to the left stood the wagon, and off to the right the horses were contentedly grazing. . . . It seemed I was enabled to see things even more clearly than ever before. . . . Slowly, I settled to the ground and started walking toward the wagon.

I looked at myself as I walked along, and to my surprise I saw that a bad cut which I had had on my hand was not there! It did not then occur to me that the cut was on the hand of my other body. . . . As I neared the wagon, some strange force took hold of me, turning me completely around. What that force was I do not know. I only know that, at the moment it struck, I was in a whirl, and confused, and before I could get my bearings I was thrown back into my physical body. Yet I knew exactly when my head went into my physical head . . . at that moment I was conscious and distinctly heard, and felt, a sharp crack, like that made by a steel trap when sprung."

Mr. Slater states that his second experience occurred when he was about twenty-two, at which time he was working as a cowboy for a large cattle outfit south of Denver. Dismounting and letting

his horse graze, he stretched out under a tree to take a nap.

"Scarcely had I done so," he continued, "when I felt the odd sensation of being pulled out of my body. I remembered my former experience and waited results without fear, for I wanted to know more about this strange thing. . . . Like the other time, I soon found that I was floating in the air, but this time I was right above my body and under the lower limbs of the tree! Below I could plainly see my body lying upon the ground. . . . I knew now that this *was* my spirit, and that it had gotten out of the body through some means I could not comprehend. But strangely enough I did not feel afraid, even though the thought entered my mind that I might be dead. Yet as that thought came to me I felt the absurdity of it and said to myself, 'I am dead and yet alive'.

The same overmastering power which had seized me, during my first experience, did so in this experience. . . . I seemed to be whirled through space at a terrific speed and in no time at all; but in doing so darkness closed in on me. . . . Suddenly I found myself surrounded by an ocean of deep blue, and dimly, at first, I could see the outlines of a strange landscape, which steadily became more visible.

I found myself in a lovely land of trees and flowers. . . . There were birds and some small animals. . . . Not far away a silvery lake sparkled in the bluish light. . . I looked about, trying to see whence came the strange light, but was unable to locate any point that seemed brighter than the rest. . . . There was no sun, no moon, no stars; yet as I stood on what seemed solid ground, carpeted with green, my visibility was perfect."

Mr. Slater tells us how he started toward the lake where he saw a long row of houses, similar to houses on earth, but that this was a much different atmosphere from anything he had seen on earth. He tells of wandering about the place, and looking over things, but of never once seeing a human being or spirit, a fact which he has never been able to understand. His departure was much like his entry into the place:

"After spending, I would say, about half an hour there, darkness came over everything and I felt myself spinning through space again and presently struck my physical body, hearing the same 'crack' which was accompanied with a pain in my head."

Mr. Slater's third experience came about as the result of an accident, while hunting in the Canyon country of north-eastern Arizona. While ascending a cliff, his foot slipped, and he fell on to a rocky ledge below, rendering himself unconscious from the jolt. He awakened to find himself outside his body. During this experience, he saw not only persons in the material world, but sojourned and visited persons whom he had known in life—who had long

since passed away, as well as with 'spirits' who were strangers to him. Since Mr. Slater has himself told his story in full detail in "My Third Trip Into Eternity", recently published in a popular magazine, I omit it here. Any interested reader may find the account in the November 1937 issue of *The Occult Digest.*

[Mr. Slater has recently informed the present writer that he is now able, at times, to produce the phenomenon at will. The method which he uses is a slight variation from that described by me in the book *The Projection of the Astral Body*, in which the subject is to imagine himself being lifted upward, and outward, at the moment of entering sleep—details of which can be found in the before-mentioned publication.—S.M.]

THE HENDRY CASE
Projects From Physically Active Body.

Usually when one reads of an astral projection which occurred in connection with a surgical operation, under an anaesthetic, one assumes at once that the patient was the subject who experienced the projection. But here is a very unusual case, that of Miss Myrtle Hendry, of Cleveland, Ohio. It is a case which suggests that some foreign intelligence, other than the subject's own mind, may be able to take possession of the physical body, during the conscious exteriorization of the subject. In this case, instead of the report coming from the patient, it comes from the nurse who assisted in the operation. We abbreviate the statements of Miss Hendry, the nurse:

". . . I once had an experience which I shall never forget. At the time it happened I knew absolutely nothing about spiritualism. . . . I am a graduate nurse and the experience occurred while I was assisting with an operation in a little country hospital where there was no doctor's assistant. . . . I do not know how or when I did go *out*. . . . The first thing I realized I found I was on the other side of the table, looking over the doctor's shoulder, *looking at my own body* working away without any volition of my own! I could not understand it. . . . When we were through I *floated up over the table,* over to and a little to one side of, my body—then I went back into my body very suddenly.

It was this experience which started me on my pursuit of knowledge of spiritualism; not my knowledge of spiritualism which prompted the experience. . . . I did not enjoy the experience and it really scared me, even though I never have been very easily frightened. . . ."

[The foregoing account was sent to the present writer in January 1938, by Miss Hendry. Although I have in my records a few similar cases—such as that of Mr. Alex Sim—I wanted to make certain that Miss Hendry had stated exactly what she intended to say, as her case (simple as it was), is very unique, inasmuch as her physical self apparently was 'carrying on' in a natural manner. So, when I interviewed her on 25th February, 1938, the first thing I did was to review her statement.]

"As I understand you," I said to Miss Hendry, "you were assisting the doctor with the operation. You suddenly found yourself on the other side of the operating table, looking over the doctor's shoulder. From that point, you could also see your own physical body across the table, working away on its own accord and in the usual manner. That when the operation was finished you floated over to your physical body and re-entered it. Is that correct?"

"That is exactly correct," Miss Hendry assured me.

I next asked: "Were you in a body while you were *out*, or did it seem to you that you were just *consciously* observing the operation from without, with no perceptible body or vehicle for the consciousness?"

"I was in a body while I was separated from my physical body," she replied.

Question: "Were you completely unconscious in your physical body?"

Reply: "I was."

Question: "Did it occur to you that you might not get back?"

Reply: "That thought never entered my mind."

Question: "Do you have any idea what caused the phenomenon?"

Reply: "I cannot say what caused the separation. I have always imagined since, that I concentrated too much on my work and that I had thus gone into a trance and perhaps was controlled by a spirit. I base this conclusion on the fact that whenever I am near that particular doctor, I seem to become light-headed if I concentrate on helping him. He is an old family doctor and I have known him for years. I noticed this spell of 'lightheadedness' come over me time after time, when near him; but candidly, I do not know what caused the occurrence."

Question: "On this particular occasion, did you notice that you felt ill or abnormal in any way prior to the projection?"

Reply: "I was in good health and felt the same as usual before and after the projection."

Question: "Did the doctor mention that you acted differently than usual, during the operation; did he notice anything wrong with your actions?"

Reply: "If he did, he did not mention it to me. I am sure he did not notice anything wrong with my physical self."

Question: "Did everything appear clear to your vision, or hazy?"

Reply: "Everything was quite clear. My attention seemed centred upon the doctor, the patient, my physical self, and the operating procedure itself; I cannot say that I took notice of other things in the room."

Question: "When did the occurrence take place?"

Reply: "When I was thirty-five years old—about nine years ago."

Question: "Did you feel any connection between your physical and subtle bodies—that is, that your thoughts, while separated, had any control over your physical movements?"

Reply: "No—I was completely unconscious in my physical body. That body was as if completely apart from me, just as if it were someone else."

Question: "Then there is no question in your mind about the objectivity of your consciousness while you were out of your body during those few moments?"

"Absolutely none," replied Miss Hendry. "I was so convinced that what I really was at the time, was a spirit, that from then on I have been a spiritualist. Before that I hardly knew what *spiritualist* meant."

[It is quite possible that there are theories which might be advanced to explain Miss Hendry's experience, but the present writer does not care to mention them, for at best they sound preposterous compared with the simple theory of Miss Hendry, which is that she may have gone into trance, and been controlled by a foreign spirit—becoming aware of the fact while 'crowded out' of her physical body.—S.M.]

THE STONE CASE
Saw Physical Body Standing Upright.

The case which follows might well have been included in the text of, or as a supplement to, the foregoing case—that of Miss Hendry—were it not for the fact that the writer is attempting to keep each individual case isolated for the purpose of ready reference. However, since the Hendry Case is fresh in mind, it will be appropriate at this time to relate one of a very similar nature, which was reported by Myers in his *Human Personality.*

The experience, which was related by a Mrs. Stone, appears to strengthen the foregoing testimony, that the mentality, the actual consciousness, may, at times, actually slip out of its physical abode

unknown to the subject, leaving that physical body poised or active in its *apparently* normal, yet unconscious, state, instead of in the usual state of 'incapacity' which accompanies projection. Said Mrs. Stone:

"When about nine or ten years old, I was sent to school in Dorchester as a day border. It was there I had my first curious experience that I can clearly remember. . . . I was in an upper room in the school building, *standing* with some others in a class opposite our teacher, Miss Mary Lock.

Suddenly I found myself by her side, and, looking toward the class, saw my physical body distinctly—a slim pale girl in a white frock and pinafore. . . . I felt a strong anxiety to get back, as it were, but it seemed a violent and painful effort—almost a struggle—before accomplished. . . ."

We would call attention here to the fact that the two cases just related are in no way to be confused with what some students, especially in France, label 'Self Vision'. Miss Hendry and Mrs. Stone each distinctly state that they saw their physical body from without; in 'Self Vision' the double is seen *from* the physical body.

THE SIM CASE
Who Played the Organ?

Mr. Alex Sim, of Essex, chairman and organizer of the Christian Spiritualist Church Union, needs no introduction to many of our readers, so we turn immediately to his account:

"I was greatly interested in your book when I read it a couple of years ago—indeed it was fascinating. . . . I had several experiences which I thought were 'dotty' ones until reading that book made me realize that my own were undoubtedly true. The first was at the age of twenty-five. I was kneeling by my bed at evening prayer, tired out in every sense of the word, and suddenly *found myself floating up against the ceiling*. I felt quite detached, and was able to note my body slumped by the side of the bed. Suddenly came the realization of the situation and I was immediately back in my body with a shock of fear which soon passed. For months I was puzzled over this.

The rest, about six in all, spread over a number of years from twenty-five. I was organist at a local church, and also accompanied at times a 700 male voice choir at various large organs in London. . . . Three experiences took place at the local church, two at the Leysian Hall, and one at the Northern Polytechnic Hall, and one (partly so) at the Royal Albert Hall.

They occurred whilst I was engaged in playing, and always unexpectedly. I could never command them, and was disgruntled for months afterwards at not being able to produce the experience at will. It consisted in *myself floating up into the organ loft,* about a dozen feet or more, amongst the organ pipes, whilst my body continued to play the keys.

I could see my body quite clearly, playing like an automaton, with a bright shape linked with it. But my interest was not concerned with what my body was doing, but in the fact that I seemed made of gossamer. My body seemed to stream out in the flowing chords of music as a pennant streams out in the wind. I do not mean that it lengthened and attenuated, but the chords of music seemed to *comb* it with an enjoyable *fluttering* effect, the etheric form lying out horizontally, facing my physical body at the keys. My mind did not work analytically—I was just given up to the enjoyment of the occasion.

Time consciousness was peculiar, for it seemed that I was out of my body for hours, whereas it was but a few minutes in each case. Looking back now, it would appear that *someone beyond* must have taken control of my body to produce the marvellous music, whilst I was either ousted, or permitted to experience the event.

No one in the physical was near enough to notice anything peculiar concerning me, but on every occasion (except one when I was practising alone) all hearers asked me the name of the splendid piece of music I had played, and would hardly credit the fact that I had 'made it up' as I went along. But that is the only explanation I can give. . . . I had no notion of spiritualism or psychic matters in those days and never have revealed my experience to anyone except my wife, for fear of being thought a bit 'touched'.

Just as I could not control the experience, neither could I control the absence. I could never remember separating or note the return. I would be just away, listen awhile, and then suddenly be back. I would strive for months afterward to repeat the experience, without success, and then suddenly have it happen again without warning, always when I was tired out. . . .

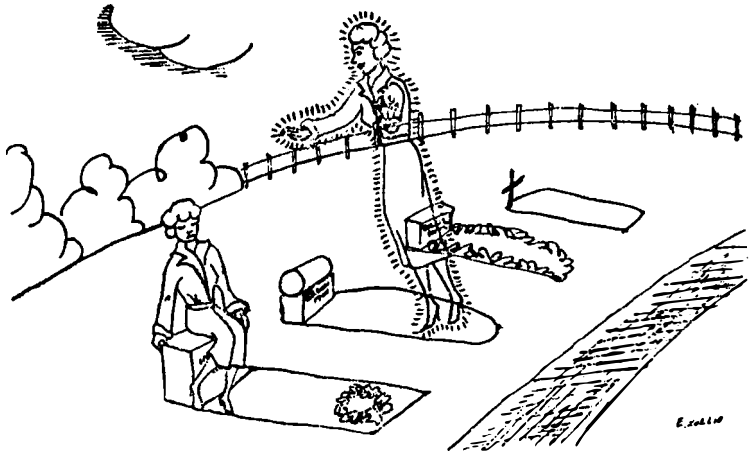
Those experiences were concrete and definite to my consciousness. I have not left my body in that same way since I left organ playing in 1919. . . . There have been times when I have been conscious whilst out of the body, of scenes other than the earthly. . . . Recently, whilst a healer occupied my body, I was conscious of standing about five feet away, watching the movements of the bright aura of a fellow-healer, working upon my physical body, but even as I watched, the link of consciousness ended. . . ."

THE ANNENKOF CASE
A Case Recorded By Osty.

On 3rd May, 1930, Mme. Nathalie Annenkof gave to Dr. E. Osty, the well-known French researcher, the following account of her experiences, which we quote from *The Metapsychic Review*:

"You ask me to tell you of the two occasions when I left my body which I have already mentioned. . . . The first time was four years ago. At that time I ignored the matter. . . . In the spring of 1926, one fine warm day, I was seated in the cemetery, on the edge of the tomb of my little daughter, whom I had just lost. . . ."

[The authors of the present book cannot resist a comment, at this point, that if this were an ordinary 'ghost story', which the subject had concocted, she would probably have told of *seeing the spirit of her daughter,* for she had a perfect mental and physical setting. But this is not an ordinary ghost story!]



Instead of seeing the spirit of her daughter Mme. Annenkof saw her own!

"I was sad and depressed, but still in good health. I remember well that, while watching the bees making honey from the flowers that I had planted, I felt myself become more and more weak, physically and morally. My first impression was that my legs and arms had no more weight, then my stomach, then my breast.

Soon I found myself beside my body, which I perceived on the edge of the tomb. I looked at my tired figure and even remarked that my mantle was a little soiled. I had the sensation of soaring above my body in complete beatitude. I felt a grand and luminous

joy in being alive, as if I lived a thousand lives at once, and a complete restfulness.

I could not rouse myself and had not the desire. But I could see, understand, and have the sentiment of an interior life of happiness. My body was like a rag, something I had abandoned. I thought, 'this is death'. And yet I experienced the joy of being alive.

I saw the cemetery guardian approach my body, touch it, feel it, call me, and depart on the run. He told me later that he had gone for an ambulance, and that my hands and face had grown cold. When I saw him depart, I understood that he thought me dead, and suddenly I grew afraid. This surely is death, I thought. How will my husband live without me?

But I felt so alive that I said, 'I must return into my body'. I tried to re-enter it and was afraid it would prove impossible. I began by feeling the weight, then the pain, the little uncomfortable feelings to which we are so accustomed that we no longer notice them. Then came sadness and a desire to weep. I re-entered my body through my feet. . . ."

Mme. Annenkof states that two weeks later she had another experience:

"I was alone in bed one night, reading. I was laughing at the amusing stupidities of the book. Suddenly I had the impression of leaving myself and saw myself lying, book in hands, while I was up in the air, very happy with a sensation of interior life. . . .

I watched my body. . . . I found it all right, and I said, 'What a pity if one should die so young!' . . . I approached my body and tried to re-enter it. . . . I felt it absorbing me immediately, like a sheet of blotting paper, or as a sponge absorbs water. . . ."

THE SCHLANSKER CASE
A Simple, Valuable Testimonial.

[This is a very simple case which was sent to me by Mrs. Nellie Schlansker, of Scotia, New York; but I consider testimony of this kind, when coming from one quite unfamiliar with the subject, of far more value than complex descriptions furnished by persons familiar with the phenomenon, since in the former suggestion can play no part.—S.M.]

Says Mrs. Schlansker:

"Some time ago I happened to hear that you wished anyone who had had any experiences with the spirit leaving the body to let you have the facts. . . . I am quite a stranger to anything

along this line but want to say that . . . about a year ago, or a little longer, while I was sitting down with some other people, *I felt this living part of me leave me.* . . . The leaving was quite definite. I felt that I was held by a *force* which seemed very powerful. . . . I wanted to scream or do something about it, but did not, or could not. I concentrated on the thing at hand then. . . .

This 'spirit'—would I say?—left me and stopped about eight feet away from where I was sitting. . . . I was not very nervous; in fact it all happened so unexpectedly. . . . I had no control over the situation. I realized the 'power' of some other force. . . . After some time the 'other self' went back into my body, and I was all right again and none the worse for my amazingly new experience.

If I remember correctly, several weeks after that I had a similar experience. . . . This time the 'spirit' left my body again and stopped only about half as far from it as it did the first time. . . . Again I wanted to scream, or try to get back and get up, or do anything—as I felt so helpless. I have never felt anything like it since that time, but I have since *gone into trances.* . . . It was only recently that I ever mentioned this experience to anyone, but it caused me to do a lot of thinking. . . . When out there, I knew everything that was taking place and could hear the other people in the room talking, but they sounded far away. . . . I had no control over the condition. . . ."

THE NAPIER CASE
"Desired to Visit Her Father."

This case is from the writings of J. A. Hill, concerning the experiences of Mrs. Mabel Napier, who usually underwent her projections while in her bed, but in a state which differed greatly from normal sleep.

Mr. Hill tells us that:

"Mrs. Napier would first feel a 'sort of prickling sensation throughout her body, from head to foot,' a sensation resembling a slight electric current. Then there would follow a state of cataleptic rigidity and, at times, the feeling of leaving the body would become *painful*, followed further by the opposite sensation of a *very pleasant flight through space* to some distant point. From the place to which Mrs. Napier apparently projects, in her astral body, she often brings back truthful information, which cannot be explained away by the statement that she had previously been to the place.

One morning, about ten o'clock, Mrs. Napier was lying in her bed when she experienced the sensations described above, and after the usual 'swift flight' found herself in her old home which was sixty miles away. Mrs. Napier had 'willed' that she make the excursion because she 'had a feeling' that her father's condition was worse.

Having arrived at the house, she said she found herself ascending the stairs where she entered her father's room. 'As soon as I went through the doorway I saw him sitting up in his bed, and he appeared to be worse. He turned his head and saw me, and called out: "It's Mabel!" '

At this moment Mrs. Napier was overcome by weakness and by a feeling of 'being drawn back through space to her physical body, where she became awake again'. She immediately sent a letter to her father's home, telling them what had happened. Her letter crossed in the mail one which arrived the next morning, from her stepmother, in which the latter wrote that Mrs. Napier's father was much worse, that during an attack he had thought that he had seen his daughter (Mrs. Napier) standing in the doorway and had called her name."

Mr. Hill states that, as far as could be determined, the time when the father saw and called to his daughter coincided with the time when the daughter was aware of having been at the place.

THE LAUTER CASE

Conscious From the Very Beginning.

We call the reader's special attention to the fact that in the following case the subject, Miss Lina Lauter, of Cleveland, Ohio, was entirely conscious from the very beginning of the projection—the type of occurrence which is comparatively rare. At no time did the sleep or dream state figure in the experience, and the unknown force (X-force, which I long ago designated as the crypto-conscious mind) was the controlling factor, and not Miss Lauter's volition.

While Miss Lauter is at present an American citizen, and was for more than eleven years the only woman on the staff of a popular Cleveland newspaper, the experience took place in 1914. At that time she was twenty years old, a subject of Kaiser Wilhelm, and was working as a teacher at Waldpadagagium—a school for children—in the village of Bad Berka, district of Thuringia, in Germany.

Her father, a Lutheran minister, having died a short time before, and her brothers having been drafted into the army, serving in

France, Lina was living with her stepmother, an ill-tempered woman who made many unreasonable demands upon her, and of whom Lina says, "had no love for me, nor I for her".

Like many who have contacted me, Miss Lauter did not know until recently that any other person in the world had ever had such experiences and was elated to find it out. . . . We now relate her case, just as she told it a short time ago:

"One night I lay stretched out on my bed, but I could *not* sleep. I noticed that my limbs were growing stiff, that my breath was starting to come in gasps. . . . Following this, a terrifying sound reached my ears; it was like the rushing of water over a falls, and seemed very close to my bed.

I grew frightened, and more so when I discovered that I could not move. I wanted to call out for help, but could not utter a sound. I tried in vain to open my eyes. . . . A terrible pain shot through my chest, and I was helpless to resist or wince from it. It seemed as if I were going to be literally torn apart as I lay there, hopelessly powerless but nevertheless *clearly conscious.*

Then, like a flash, it dawned upon me that I was dying. I knew I was experiencing death and I kept wailing over and over in my mind, 'I am dying—I am dying—tomorrow they will find my dead body here'.

In another moment, all pain and breath left me. My body grew light, as if it weighed nothing, and slowly ascended into the air, until finally I rested in a horizontal position, several feet above my bed. Then slowly I turned upright, my feet and legs moving downward and my head upward and presently found myself standing on the floor in the middle of my bedroom.

I saw that I had left my physical body behind—saw it lying there upon the bed in front of me—but that fact caused me no regret, for I was overjoyed at finding myself wide awake and in possession of a new and magnificent body which seemed bubbling over with buoyance.

I tried to think of the many things I should have done, and perceived with wonder how clearly my thoughts came. I was conscious of all my surroundings. I thought of my friends and family, and was glad that father had died shortly before and would be spared the ordeal of conducting my funeral.

During the entire experience it never once occurred to me that I had not really died. That fact was self-evident. I knew I was a spirit, for I was standing there *perfectly conscious* and could see my physical body, which I had just vacated, lying there as if dead, which I thougth it was.

There was a very strange kind of light all about me, not bright, but rather like the light of early dawn, yet there were

no shadows and everything in the room stood out clearly. . . . A feeling of great calm seemed to take possession of my new self, and I stretched out my arms and said a blessing for my loved ones. . . . Just then I was struck with a thought of great joy. It seems so silly now, but as I stood there, believing myself about to enter heaven, I was still so human that my heart was filled with glee to think that I would not have to rise early in the morning and prepare breakfast for my stepmother, and still more delighted to think of her having to prepare her own. . . ."

Miss Lauter's statement indicates that even to the spirit 'revenge is sweet', and that one does not instantly turn into an angel at the moment of passing out!

But I must now bring her testimony to an end. . . . She subsequently made a short survey of the house, and very soon found herself moving back again into her physical form, never once entering the sleep or dream state.

". . . . I lay there on my bed, wide awake and wonder-struck at the miracle I had just undergone," she went on to say; "I knew I had just passed through the experience of death and of conscious resurrection from death in a new and wonderful body, and that I was now imprisoned in the flesh again. . . ."

§9. CASES IN BRIEF

THE purpose of this book has not been to gather together all the available cases of the projection of the astral body. That would be impossible. This is not a collection, it is a selection—a selection intended to set forth many factors incident to the phenomenon, not only as a reference for future investigators but for their value to present-day readers seeking evidence of the transcendental nature of man and his survival of physical death. So, to avoid repetition and save space, we shall draw our presentation of cases to a close by relating the following thirty-six cases in very condensed form. The cases are numbered.

"BRIEFS"

1. Miss Daisy M——, of London, writes me as follows:

"I have been requested by Mr. Leigh, editor of *Prediction*, to write to you direct concerning some strange experiences I have had."

One of the experiences related by Daisy M—— appears to have been an astral projection, for she continues:

"On this occasion I was ill in a London hospital and *I stood by my bedside and saw my body in bed.* My face was flushed and I seemed to be terribly distressed, almost crying."

The subject also mentions seeing her own double, from her physical eyes:

"About six months later, I had just arrived home from the office and sat down in a chair to rest. Looking across the room, to my surprise, I saw *another* myself sitting on the chair! It (the double) was very pale and sad looking. The vision lasted only a few moments. . . ."

2. Miss Phyllis H——, of Bucks, tells me that:

"One night, while my physical body was asleep in bed, I became aware, all of a sudden, that my spirit was out of it, and that I was standing on my feet in my bedroom. . . . I thought of looking at myself in the mirror, and it (the mirror) came in front of me somehow. . . . Everything except my dress looked the same as in earthly life. . . . I was not nervous, but had a feeling of great exhilaration. . . . As I was looking into the glass, the thought came to me that I must get back into my body, and with that thought, the skin of my physical body seemed

slowly to creep over me, and all at once I was in bed and conscious. . . ."

3. Abbé Meurice related to the well-known Alphonse Cahagnet an exteriorization experience during the course of a high fever. Cahagnet states that for several days the subject was out of his body and could see it stretched out beside him.

4. Professor Hyslop's report on Mrs. Quentin states:

"Four or five times I have experienced, while lying in my bed, the indescribable feeling of being apparently separated from my body. I then have the feeling that *I am hovering in the air, above my body, which I gaze upon, while fully conscious of my surroundings.* I then experience the glorious feeling of unlimited freedom, yet a slight effort on my part seems necessary to prolong it. After a few moments, a strange feeling comes over me, which causes me to think: 'I must go back into my body again'. I am convinced that I have succeeded in prolonging the *time* of freedom by my effort of will, but only by a few moments. Then something occurs within me which compels me gradually to re-enter the body."

5. Mr. E. B., of Solvay, New York, writes me as follows:

"About five years ago I ran across a magazine in which was an article by you on the astral body. . . . I then read your book, and made a study of it. In about a month I was getting results. . . . At first, semi-conscious, which did not affect my heart; then fully conscious. . . . But I found that, on awakening from the latter, I had pains in the heart. . . . Once, when projected and conscious for a few minutes, I was surprised to see others, like myself, walking through the place, acting as though they were in a dazed condition. . . ."

6. Dr. Vogl states that his wife had just gone to bed one night, and was still wide awake, when

"a feeling came over her as if something heavy were passing over her from her feet upward. Her limbs became rigid, she said, and she wanted to call me but was unable to do so. Then suddenly she saw her own material body lying in bed, and she thought to herself that she had died. . . ."

7. K.B., of Cassadaga, Florida, states that he went to bed one night and "began floating upward", at which time he saw his father, who had been dead for several years. His father took him on a trip into "a strange place which is difficult to describe". When the time to return came, K.B. states that he began to hesitate,

"having a dread of slipping back into my body. . . . Then came the command, 'It is your duty to return,' and with that I *did* slip into my body. . . . I had a feeling of great elation for several days after this . . . and I am hoping I can have the experience again someday. . . ."

8. I was talking to Mr. Britton, the materialization medium of Seattle, Washington, a few days ago, after a séance with him, at which time I asked him several questions, such as: "How do you feel when going into your trance?" etc. To which he replied:

> "I hear the voices of the sitters growing dimmer and dimmer, as if I were moving away from them, or as if the voices were moving far away from me. . . . When I come out of the trance, the past two hours seems but a few minutes. . . . *When I first started sitting I often found myself moved outside my body and caught many glimpses of it sitting in the chair entranced.* . . . There was a magnetic connection between the two bodies. . . . No, I did not see any spirits at the time . . . and I do not see myself from without any more. . . . I am just unconscious of everything."

9. One of the subjects with whom Colonel A. de Rochas experimented, Mademoiselle Hæmmerle, wrote that one evening she retired to bed and felt herself capable of leaving her body voluntarily. She tried to do so, and *at a distance of six paces she saw her physical body lying upon the bed.*

10. Another incident recorded by de Rochas: In 1883, Captain Volpi inhaled chloroform to relieve cramps resulting from an operation for stone.

> "I noticed," said Captain Volpi, "that my ego—that is my soul, my thinking mind—clothed in a bodily form of its own, was about two metres distant from my physical body . . . stretched out motionless upon the bed. . . ."

11. Doctor E. von Krasnicki had an out-of-the-body experience and tried to prove it to himself at the time. . . . So he walked about the room and tried to strike the stove to find out if he really was awake. He struck it, he says, and felt *almost nothing.* . . . So again he struck, with great vigour, and felt no pain whatever. . . .

12. Mrs. B.F. states that in the year 1906 she was living in northern Minnesota when her only son, a boy of fourteen years, passed away, leaving her stricken with deep grief which she endured for years. Then

> "in the summer of 1938, at sunrise in the morning, I was lying in my bed, upstairs. The room was large, with two windows, and I was looking out of one of them, when in came the most lovely person I have ever seen. She had golden hair, tied in a knob at the back of her head, and the rest of her being was semi-transparent and blue. The Being said to me: 'You are grieved and want to know where the soul is—you are coming with me—I am going to take you out of your body and show you.' And I separated from my body! She took me with her through the air!"

The subject tells how she visited beautiful gardens, unequalled by anything on earth, saw beautiful and happy people, and heard

wonderful music to which everything seemed to move in rhythm. . . . Eventually the Being said: "Now, are you satisfied?"

"I told her that I was, and at once she said: 'Come then,' and took me through space. I saw my body lying upon the bed once more. As I was looking at it, she said: 'You are not ready yet,' and disappeared. . . . I awoke immediately in my physical body. . . . My mother told me that I must have dreamed it, but I know it was no dream. I never heard of anything of this sort before and knew nothing about spiritualism. . . ."

13. H. Ernest Hunt, in an article on the subject of projection, says:

"One of the most curious cases I know was told to me recently by a lady who now lives in St. John's Wood. She was operated upon in St. George's Hospital, Hyde Park, and was duly given an anaesthetic in the ward. When she was supposedly unconscious she saw her body being wheeled on the trolley into the operating theatre, which she had never seen. For the first time she now saw it, with its tiers of students studying the operation; and apparently she was herself standing somewhere beside her own body, for she tells me that she noted 'at which end they began,' and when they finished she saw that they had put in 'fourteen clips and no stitches'. She also saw a red-headed student, for whom she felt a very strong dislike, beckoned out by the surgeon specially to study the case . . . and further details which I spare the reader. . . . Subsequently she narrated what she had *seen* under these circumstances to the operating surgeon, whose name I have, and all he replied to her was, 'Oh, so you're psychic!' "

14. The same author, Ernest Hunt, goes on to say that:

"Dr. Overend Rose, of Cheltenham, when abroad, met with a severe accident while riding. As a consequence he was very heavily thrown, and his horse fell upon him, dangerously crushing him. Immediately, he tells us, he found himself out of his body, intensely conscious, but feeling no pain. He saw his physical body being picked up by three men and carried into a neighbouring house, where two doctors were called," etc.

15. While in Johannesburg, Mrs. Edith Archdale, author of *African Travels*, underwent some dental surgery. When the chloroform had been administered for some time, Mrs. Archdale asked for more, claiming that she was not asleep. "Suddenly," she writes, "I found myself standing erect beside the chair on which my material body lay. I felt a strong wish *not* to enter that body again." The doctor had refused to increase the strength of the chloroform at first, and Mrs. Archdale awoke and was placed upon a sofa. In a short time the anaesthetic was administered again, and "I was again outside my body, hovering about in the room, fully

aware of my condition", and experienced a period of clairvoyance.

16. Mrs. M.B., of Decatur, Illinois, writes:

"When I was sixteen my mother sent me to town—some fifteen miles away—to have some teeth repaired by the dentist. . . . I was unaccustomed to being away from home, and when I missed my train back, I went to a house, took a room, and sat down in a chair. . . . I started to go to sleep, when suddenly I found myself floating, and could see my body sitting in the chair. . . . I felt so light and free. A voice spoke to me and said: 'Where do you want to go?' I replied, 'I want to go home,' and although I could not see anyone I found that I was home instantly. . . . Then I saw my mother in bed . . . and I next walked into the room where my sisters were asleep. . . ."

Mrs. M.B. states that she had never heard of spiritualism at the time of the experience.

17. Mr. John Barker, of Cleveland, Ohio, writes:

"In 1928, six months after the death of my wife, I was working alone in a machine shop. At twelve o'clock, while the machines were running, I lay down upon some boxes to relax . . . and in a short time I found myself floating around in the shop. . . . I could see the machines running and my body lying on the boxes, but I did not seem to be excited about it. . . . I had a feeling of peace and wonder. . . . Then I heard a voice, the voice of my wife, saying: 'Come out of it, John! Come out of it,' . . . and I went back into my body."

18. An honour graduate of a well-known academy states that: "a few years ago, about four o'clock on a morning in January (or February) I was lying awake in the darkness of my room . . . and consciously left my body. The process may be compared to a sudden 'stretching out of oneself lengthwise'. . . . I found myself in full daylight beside my bed. . . . I began an inspection of the room. . . . It was as usual. . . . The thought—that it would be queer to see my own body—came to me, and I looked, confidently expecting to see it . . . but all I saw was a hazy, vaporous light, of approximately the physical body's size. . . . Suddenly I sank into darkness and was awake in the physical again. . . ."

19. N.C., of London, writes me that she is a clairvoyant and also believes in reincarnation, and that while many people claim "the spirit leaves the body through the *top* of the head, that is not the case with me. . . . My *guide* does something to my forehead; immediately there is a bright light, and I find myself in another world, fully conscious. . . . I have been taken about by my guide and shown . . . beautiful scenery, far beyond description, spirit children at play," etc.

N.C. does not wish her name to appear in print, and states

that her experiences last only a few moments . . . and that she has them only occasionally.

20. H. G. Cloete-Noding writes me from Cape Town, South Africa, saying:

> "Some years ago . . . I practised projection as explained in your book, *The Projection of the Astral Body,* using the *dream control method.* . . . I succeeded in projecting, but never out of my immediate vicinity. . . . I was, however, quite satisfied with the results at the time. . . . But as I was engaged in other work I was deprived of practising, and finally gave it up, intending later to take up the study and practise again. . . . The time has now arrived and to my regret I find that I cannot produce the dream. (I used to create the subject of the dream before going to sleep and then enter it, in fact could run it serially, night after night.) Now I am trying to produce results by conscious meditation, and so far, once or twice, when the stress (desire) to escape was very strong, I have had a 'cracking in the head' but no repercussions (although before, when I used the dream control method—climbing an ordinary stairs—I would sometimes be thrown out for some distance, fully conscious, generally on awakening and going to sleep again after some hours of rest). . . . I have a feeling, from reading your book, that the stress force, in the subconscious, is *not* strong enough, although it *is* in the conscious."

The foregoing being a recent report, I have had no further account from Mr. Noding regarding his success or failure.

21. During a surgical operation, Roger von C—— found himself "freely hovering about the room in a body . . . saw the room itself and the landscape beyond the window and noticed that the sun shone upon it. . . ." He next saw his physical body being operated upon, his "head covered with a cloth", and heard the conversation between the doctors. . . .

> "The surgeon's arm passed through me! I felt an urge to look upon the concealed face; it seemed very familiar to me. . . . The thought came to me that that physical body belonged to me, that I was its lord and master. This idea soon became firmly fixed, and then the physical body gradually 'came to'. . . . I was drawn by an irresistible longing to take possession of it, and it seemed to me that it was becoming a part of myself. Suddenly my senses left me; the forms in the room vanished before my eyes, and I lost consciousness. . . . When I again awoke, I was lying in bed suffering terrible pain as a result of the operation."

22. Mrs. J.R. states that her mother left a written account of how she had passed out of her body during the birth of her daughter (Mrs. J.R.) over sixty years ago. The account stated that during and immediately after the birth, the subject found herself "about

six feet up in the air, looking down upon everything, from above the bed". . . . She saw and heard her mother (that is Mrs. J.R's grandmother) say "the baby is alive", etc.

23. Fräulein D.B., Dr. Mattiesen tells us, is an energetic, intelligent lady who has built up her own life independently, and who today is still owner and director of an important boarding-house in one of the largest resorts on the coast of the Baltic Sea. She said:

> "After days of fatiguing work and worry, and little sleep, I laid myself down upon my bed toward midnight, fully dressed, because I was too exhausted to prepare myself for the night. Very gradually my nerves grew calm, and then there came over me a feeling of delicious rest, and suddenly, I myself was hovering high up near the ceiling, and I saw my body in its clothing lying wholly quiet below me. Weary as I had been, I now felt equally light and joyous! Again and again I gazed in amazement at my body lying there below me. But this condition did not last long and I felt distinctly that I was being drawn downward again. A certain calmness remained, and I arose and made my usual nightly preparations. I have experienced this condition twice since then—always after great physical tension, but never again so distinctly."

24. A correspondent of Miss Dallas told the latter of an experience which happened to her cousin at the time of transition. The patient, already unconscious, had received the last anointing, and the physician in charge pronounced that she could not survive the night, since respiration was very weak and the body already growing cold. . . . "Yet after a peaceful slumber, she aroused, somewhat refreshed, and demanded food in order that she might get strength enough to communicate something of importance." She stated that she had been *dead,* and that she had moved to a distance from her physical body, having emerged from the feet. Then she had stood at the foot of the bed and looked down upon her physical body, within which she had seen her heart, like a small flickering flame. She herself seemed to be like a shimmering light. She felt strong and very happy and knew that everything was all right, "and they must not weep for her for she was glad to have escaped from her physical body". Again and again she emphatically repeated that it was she, herself, who had been outside of her physical body, and *not only just a part of her.* . . . "It was really I, I myself, my own person, just I." . . . Twenty-four hours later she finally passed away.

25. Last winter I (the present writer) was at the 'wake' of one of my devout Catholic relatives when one of those present, Mr. E—— K——, a man of sixty-five and very heavy, whom I have known for years, began to tell of an accident he had had, about a

month before. At the time he had slipped upon the icy sidewalk and fell backwards upon his head. "It was the strangest thing," he went on, "that after I fell, I was outside of myself, looking down at my body which was lying upon the sidewalk." Pointing to the scar upon his head, he continued: "And I could see the blood running out of this gash in my head".

As he finished telling of his experience, he said to the group surrounding him: "Now what would you make out of that?" To which one of the men present replied: "Well, I'd say you have a wonderful imagination; you certainly know that when you're unconscious you can't see yourself."

I could not but be impressed by the irony of the situation when ten minutes later the latter was down upon his knees, chanting prayers with the rest of the congregation, for the soul of my beloved aunt. And I add that, should anyone be interested, I can name all the parties mentioned here, for I know practically every one who attended the 'wake'.

26. I have read of an Austrian general in the army who was much opposed to occultism, until he had the following experience: He was very ill and suffering great pain, and believed that his end was near. Suddenly he found himself standing in the middle of the room. "Near the side of the bed on which my physical body lay, I saw my brother and the physician in charge of my case; yet nothing else so filled me with blissful joy as the feeling of being entirely well, stronger and younger than ever." Just then he felt a terrible pain and found himself back in bed again, in the same old misery. . . . The physician had given him an injection in the heart. "People may say what they please," concludes the general, "but for me the problem of death is solved; there is no death."

27. Sheila Archer Jones, 3 Station Avenue, Chirk, N. Wrenham (May 1944) writes:

> "For some years I have occasionally gone out of my body. This I rarely mention—no one believes it. Now I have found your book (Proj.) I know there must be others somewhere who also have had these experiences. I only had the book this morning and have just read the preface. You ask us to get in touch with you—hence this letter. Even if it doesn't get to you, it's a grand feeling to realize there are others!"

28. Margaret Foley, Minister of the Spiritualist Church, of Oakland, California, recently told me that she had had several astral excursions. Once she was taken for a visit to a home in the spirit world, she said, and afterward visited it several times again. On several occasions she had "been conscious of *leaving her body from the top of her head*". And at one time: "I saw my physical body *standing* across the room, from where I was projected, and wondered how I was going to get back into it. . . ."

29.

"Your book, *The Projection of the Astral Body,* solved for me the case of the appearance of a 'double' which appeared to my mother, a most matter-of-fact person, in broad daylight—she being unaware until later that it was not the actual person she had seen. What puzzles me is that the 'projector' was unaware of the projection. . . . The book also cleared up for me a difficulty regarding the theory of survival which I had always felt, because of the numerous cases one reads of regarding persons who have been 'dead' for shorter or longer periods, and are revived by doctors. Some of them report having had the sensation of being out of their bodies, while others report having been entirely unconscious during the whole period. . . .

I once heard Sir Oliver Lodge state in a lecture that every object had its ethereal double. The thing about psychical phenomena which impresses me most is the manner in which one fact supports another, as is the case with all true science, and in this case all supporting the theory of survival. . . . To me at least the conviction which a study of psychical research has given me, of the fact of survival, is more satisfying than orthodox faith could ever be, and it will be a good thing for the world when it is generally accepted. . . .

H. HUNTLEY."

30. My mother in London wrote on 13th December the following:

"I had a funny experience last night. I had been reading. The hall clock struck *one,* so I said to myself 'I had better go to bed'. As I turned to the bed I saw *myself* lying there, on my back. I wondered if I were dead, but the 'corpse' moved, and then the bed was empty. . . .

F. GOTTSCHALK."

31.

"I was discussing the astral body book with my father not long ago, and he gave me some interesting details of some of his own experiences. He said that he usually 'wakes up' experiencing a whirling sensation, and then realizes that he is elevated in the air, perhaps head downward, or horizontal, or normally vertical. He then lands and becomes completely and apparently normally conscious. He has always 'landed' either in his own home, or in the same block. Once he landed in a strange house, went out of it and found himself on his own street—went to his own home and spent some time there. . . . When he 'starts back' he invariably goes into a long and weird dream, and these latter are always like an ordinary dream, unreal, and clearly differentiated in his mind and memory from the other experiences—though they are usually very vivid.

While these 'visits' last, the most prominent sensation is complete independence of matter. He takes great glee in walking through walls to get from one room to another. He states that he apparently 'walks', and yet he seems to be a few inches above the ground! His mother has never seen him, though he has kissed her and stood in front of her for some time. . . . He notices details around the house, such as the remains of a cake which was served to company earlier in the evening. He has tried to read over my mother's shoulder, but seems unable to focus his eyes on the type—which aggravates him a great deal. . . . He is now on the look-out for such incidents, and if any occur I shall let you know. . . .

G. Buck."

32. Mrs. Samuel Blakely, of Cincinnati, Ohio, tells how she was pulled out of her body by the spirit of her dead brother! On 11th December, 1941, she was depressed, as she had to go to the hospital the next day for a major operation. She had always had a fear of hospitals. In the middle of the morning, while lying on a couch in her semi-darkened parlour, in a conscious mood of worry about forthcoming events, she was startled to see her deceased brother, Oscar Patterson, of Muncie, Indiana, who had died in 1935, at the age of fifty-three, appear. He seemed to float into the room toward her from the doorway. Although in some pain, Mrs. Blakely insists she was perfectly conscious and awake. The phantom of the brother was nude and she heard no sounds. He made no statement to her. Approaching her on the couch, he suddenly leaned over her, picked her up by placing his arms around her neck and linking his two feet around her legs, and she felt herself lifted from her physical body, floating up into the air, their two bodies tight together. As they drifted away, she observed her physical body on the couch. Near the doorway, about sixteen feet from the couch, she lost consciousness, and remembered nothing more until she awakened later.

33. Mrs. Mary Jane Nugent, of Cincinnati, Ohio, reports that one day she was lying on a sofa drying her hair, her head hanging down at one end of the sofa. In a half-awake state she had the sensation of floating, and suddenly became completely conscious, as she felt herself drifting slowly down into her physical body. Her consciousness of entry into her physical body was vivid. . . .

34. The ability of the mind to project an image in the astral realm is revealed in the story of Mrs. Katherine Riley, of Fairfax, Ohio, who became conscious of being above her sleeping physical body one night several years ago. She felt herself drifting sideways from her physical body, over her husband who was asleep beside her. She was near the ceiling of the room as consciousness came. As her subtle body started to turn and settle to the floor, fear seized

her. She started crying out: "Stop! Stop!" and suddenly, in large flaming-red letters, the word 'stop' appeared in the air before her eyes. She was instantly pulled back into her physical body with a strong repercussion, which was like "being hit with a club".

35. Blanche Henderson, of Windham, Ontario, Canada, a crippled bedridden old lady, now deceased, wrote down her out-of-the-body experience several years before her death. She states that at a critical period of her life, due to great physical suffering, she no longer wished to live, and while this thought occupied her mind she found herself exteriorized from her physical body. She strolled with relatives and friends who had passed away long before, amid beautiful trees, flowers, and soft twilight. Her pleasant visit in the spirit world was terminated when one who said he was her guide finally told her to bid farewell to her spirit friends for she must now return to the physical world. "I saw my body lying on the bed, crippled, and in great contrast to my new-found spirit body and wept to think that I had to return into it. My husband and friends were standing around my body on the bed and my husband was crying. My guide said three times: 'Now you won't forget,' and I replied to him, saying: 'No, I will not forget.' Mrs. Henderson's husband and friends had supposed that she had passed away. The guide escorted her to the foot of her bed where she was drawn into her physical body again and from that day until her passing Mrs. Henderson had great peace of mind with unshakable faith in a new and happy life in the future beyond the physical world.

36. Commander Campbell, in his book *Bring Yourself to Anchor*, tells how he 'died' and got out of his physical body. He looked down upon it and even noticed the length of the stubby beard which had grown during his illness. . . . He went outside where he joined a great number of persons (spirits) who seemed to be all going in the same direction.

"Where are they all going?" he asked one of the men.

"Why, this is death," the man replied.

Said Commander Campbell to himself: 'I must get back into my body,' and he subsequently did so. The doctor had believed him dead and had already signed a death certificate!

CONCLUSION

THE cases published in the present volume, together with those mentioned in the earlier books, assuredly show us that such experiences are far from being as *rare* as most people imagine—probably no more rare than other psychic experiences of a striking character. This fact in itself should give us food for thought. . . . If quantity of evidence brings conviction, this is seemingly being supplied, while the quality of this evidence is, in certain instances, very high. It is reported at first-hand by competent and reliable witnesses, and in many cases by medical and other scientific men. The cumulative effect of this mass of testimony is impressive.

It is, of course, a matter of regret that the Second World War blocked progress in the field of psychical investigation. Many cases of personal psychic experiences were reported during the First World War; but the last war was far more grim and business-like, and very few experiences of the kind ever reached the reading public. Probably hundreds of such experiences occurred, but they were never reported. It is to be hoped that at least some of these may yet see the light of day—including cases of astral projection! Perhaps the publication of this book may serve to stimulate these individuals to send in their experiences.

In reviewing the cases which have hitherto been published, one cannot fail to be struck by the many points of similarity between them. To enumerate but a few of these: In a large percentage of the cases we find mention of floating and soaring, of being above the body and looking down upon it, of floating above the physical body, of being suspended in the air, of the astral cord uniting the two bodies, of cracking and snapping sensations and sounds in the head, of catalepsy, physical numbness and the inability to move, of the momentary blanking of consciousness when entering and leaving the body, of the feeling of depression just before projection, of the feeling of 'repercussion' when again entering the body, of the belief that one is dead, etc. These characteristics are repeatedly found throughout the cases reported, and it is interesting to note that they are seemingly so universal and so identical. This fact surely requires some explanation!

Astral projection, to ensure its validity as a genuine out-of-the-body experience, involves self-consciousness. The person undergoing it must *know* that he is projected. This basic characteristic distinguishes all such experiences from telepathic or clairvoyant dreams, and also differentiates the astral body from ordinary

phantasmal forms, i.e. apparitions. In the latter, there is usually no evidence of an active self-consciousness, but in genuine projection experiences the subject not only 'appears' but is conscious of the fact that he is appearing; in other words he *is* the 'ghost'. Many people fail to distinguish between astral body phenomena, apparitions and materializations; but there is a vast difference between them. Many apparitions are purely hallucinatory—though doubtless instigated telepathically. Materializations are to some extent solid, space-occupying bodies—usually seen in séances. The astral body may be to some extent objective also, but it is certainly not a materialization. The distinguishing characteristic in all such cases, as we have said, is that self-consciousness is retained; the experience is inner and subjective, as opposed to objective, in character. In the present book, we have accordingly cited only those cases in which the subjects are *aware* of their externalization at the time, as opposed to cases in which they merely 'appeared' to some other person or persons. From the subjective point of view, particularly, this serves to distinguish the two types of phenomena.

Only recently the Rev. C. Drayton Thomas has brought forward some striking evidence in favour of a 'non-material body', as he expresses it, in an article entitled "A New Hypothesis Concerning Trance Communications", published in the *Proceedings* S.P.R., Vol. 48, pp. 121–63. In this he deals with the phenomena obtained through Mrs. Osborne Leonard, including 'independent voice' phenomena, and a special section is devoted to the evidence for the reality of some form of spirit body. The evidence he presents is certainly impressive and cannot lightly be dismissed, and the fact that it was published in the official organ of the society is important. Slowly but surely, the evidence seems to swing more and more in the direction of the acceptance of an astral body—which, if once accepted, would prove of enormous importance and significance for psychical research.

In defending the reality of such a body, it must not be thought that the authors have been in any way influenced by 'the will to believe', or even the *wish* to believe; for such is not the case. We have been governed solely by the cumulative mass of evidence in its favour, plus the numerous personal experiences of one of us (S.M.). To him, indeed, the lure of survival never seemed great (as emphasized in former books), but he was forced to this conclusion by the weight of the facts themselves. It cannot be contended, therefore, that his ultimate conviction in any way depended upon his desires or wishes; it was rather forced upon him, willy nilly, by the facts themselves. It is perhaps important to stress this point. . . .

It is true, of course, that many have a deep longing for survival, and feel that life would hardly be worth living without it. They may at least take comfort in the fact that the evidence for it is

strong—and greatly strengthened by these phenomena of astral projection. The universe seems to be, at basis, rational and spiritual in nature, and there is assuredly a narrow gulf between these phenomena and death itself. As Myers expressed it years ago, "death is but the irrevocable projection of the spirit". In the one case it is temporary; in the other permanent. But death is no more 'terrible' and no more 'miraculous' than these projection phenomena, and we have seen that, in many of these cases, the experience proved so delightful that the subject did not want to return to earth life at all! The transition into the spiritual world proved both easy and pleasant, while the experience in that world was little less than 'blissful'.

Here, for example, is a typical case of this character.

Under the heading "Death Was Delightful" the *Psychic Observer* published the experiences of John C. Wheeler, of Grand Rapids, Michigan, telling them largely in his own words. They were indeed in many ways quite remarkable. After describing how he was seemingly drowned and pronounced dead by two physicians (only reviving the next day) he continues:

> ". . . It was not the fact that I regained consciousness after so long a time that is remarkable, but the fact that, while I was apparently dead, I never was so much alive in my life! But I was apart from my body. I could tell the persons around me everything that had happened when I was enabled to return.
>
> During those hours I discovered many things. . . . One thing I do remember distinctly was the sensation of dying. Being dead is delightful; of that I am sure. After I had been engulfed in the waters I seemed to float away from my body, and I soared above the waters of the lake. I looked down and could see my body. I watched the rescuers find it and place it on the bank. Then I floated back to it and became a part of it. In the fleeting moment between the conscious and the unconscious state, the thought of returning to life was repugnant, and I knew that I didn't want to live. But I was forced to and I returned. . . .
>
> Up to the time of that experience I had been an agnostic, disbelieving in a hereafter, or a spiritual state of existence, but my whole outlook on life was changed. I never since have had a shadow of doubt with regard to a spiritual state of existence. Man is dual and the physical body is the lesser part of him. I don't speak of a future state as a possibility, but as a fact. To me it is knowledge."

This experience is typical of many, and similar changes in viewpoint have been experienced by many others undergoing such experiences. . . .

For example, let us jump way back in time to approximately

1700 when Swedenborg gave his testimony on astral projection and its analogy to death. It was the same story then as now. I quote from the book, *Psychic Experiences of Famous People* (by S.M.):

Swedenborg tells how he left his body and visited in what is called the land of the dead, spiritland, etc.:

"I have not only been told how man is raised, but it has also been shown me by living experience. The actual experience was granted me in order that I might fully comprehend the process of death. . . . Angels from the celestial kingdom were first seen, some at a distance, and two near my head where they were seated. (Note here that in many cases of astral projection the subject stated that 'spirits' assisted him in getting out of his physical body.)

The angels who sat near my head were silent, only communicating their thoughts with mine, and when these were received, the angels knew that the spirit was in such a state that it could be drawn from the body. . . . Especially it was given to me to perceive, and also to feel, that there was a 'drawing out', and as it were, a 'pulling out' of the interiors of my mind—thus of my spirit from my body. . . . When a man dies he only passes from one world to another. *Angels are men,* and live together in society like men on earth. They have their garments, houses, and other things of the same kind, in greater perfection, because they are in a more perfect state. . . . I have a thousand times seen that angels are men—human forms of men. I have spoken with them as man to man, sometimes with one alone, and sometimes with many in company, and I have seen in them nothing different in form from that of man."

In a little booklet entitled *The Bridge of Death,* Miss H. A. Dallas has this to say—and we cannot perhaps conclude in words more fitting than hers. In part she says:

"When the light of reality reaches us and we begin to see that death is only an incident, not a climax; that it does not put out of our reach the friends to whom we are closely bound by faithful affection and sympathy, then we find ourselves face to face with a plain and urgent duty. If we know, or even if we think it is *probable,* that they are alive and near to us, we must help them by bracing ourselves to act on this belief. We must not abandon ourselves to the kind of grief which may cause them sorrow and unrest, making their approach to us injurious to them, or even impossible. We must not ourselves raise a barrier between them and us by making ourselves unfit to hold communion; we must act as those who trust their love and are ready to welcome their presence and to receive those impressions which they can make on our minds when we are attentive and at peace. It may be, I think it often is, the case that they can finish their

work (cut abruptly short) through those on earth, they can make us understand what they want us to do, they can help us to do it, they can live with us and learn with us, without any hurt, but with advantage, to their spiritual progress if we are worthy and if we realize our duty towards them. . . .

The bridge of death spans a narrow interval between two states of being; not only can thoughts traverse it easily, but that more subtle energy which we call 'influence' can make itself powerfully felt. The spiritual conditions of our friends affect us, they can make us partakers of their influence, and our conditions probably affect them in a similar way, in proportion to the closeness of the tie that binds one soul to another; it is profoundly true that 'they without us shall not be made perfect'. This fact lays upon us an urgent obligation to allow no morbid influence, no exaggerated melancholy, no preoccupation with the physical circumstances of their passing out of the body, to take possession of our minds. If we desire that those we love should pursue high aims and do noble service in their new surroundings, we mus not drag them down to a lower level by contact with our depression."

Non omnis morior.
"I shall not wholly die."

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'What is it that Muldoon and Carrington claim? They claim that they have a simpler explanation, that is, one based on fewer assumptions, of all psychical experiences including telepathy, clairvoyance, psychokinesis, hauntings, psychic healing, and survival. Their only assumption, which they claim they have demonstrated and that anyone can demonstrate for himself, is that there are two of us in each of us, a physical body and an astral or etheric body. Each one of us is then double, each one has a double. Usually the double, the astral body, "the body of feeling and sensation", resides in the physical body and "animates" the physical body. But under special circumstances (and always with death) the astral body leaves the physical body so that one may veritably be in two places at the same time. Accepting this hypothesis of Muldoon and Carrington, it is possible to explain logically all other psychical experiences and, what is more, to answer many of the questions which psychical researchers have only been able to ask.'

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